

The Good Old Way:

OR,

THREE Brief DISCOURSES

Tending to the *Promotion of Religion, and the Glory,
Peace, and Happiness of the Queen, and Her King-*
doms,

IN

CHURCH and STATE.

I. *The Happy Island, &c.*

II. *A Sure Way to Victory, &c.*

III. *The Case of the Church of Eng-
land Truly Represented and Fully
Vindicated.*

There is Added, *The Character of
An Honest Man.*

By *Joshua Barnes B. D.*

*Her Majesty's Professor of the Greek Lan-
guage in the University of Cambridge.*

Euripid. Supplic. V. 596.

— *ἡ Ἀρετὴ δ' ὅσον Φέρε
βοτοῖσιν, εἰ μὴ τὸν Θεὸν χεῖρον ἔχῃ.*

*London, Printed for W. Turner, at the An-
gel at Lincolns-Inn Back-Gate. 1703.*

ERRATA'S.

PART I. Pag. 20. lin. 19. Read, *a Kind
Regard.*

PART II. Pag. 16. *Set the Letter A. at the
beginning of the first line. p. 26. lin. 5.
Publick Persons, blot out the Colon.*

PART III. Pag. 3. lin. 25. Read, *is not
a Privilege, &c. p. 15. lin. 27. After
Council at Tyre: Add, Another particular In-
stance Eusebius gives in the Famous Church of
Tyre: At the Dedication, &c. p. 80. lin.
15. For Clement, Read Innocent.*
After p. 94. for pages 87. and 88. Read,
95. 96.



TO THE
Excellent Majesty

OF

ANNE,

By God's Gracious Providence, Queen of
Great Britain, France and Ireland, De-
fender of the Faith, &c.

May it please Your Majesty,

I Humbly Offer this small
Manual to Your Maje-
sty's Service, with all Sin-
cerity and Loyal Respect;
which, I doubt not, but Your
Majesty's Goodness will
Graciously Accept; when
You shall Perceive, that it
was Composed wholly for
the

The Dedication.

the Service of God, *and his Church, Your Sacred Majesty, and these Your Three Kingdoms.*

Over which, as it has Pleased God, to our Great Comfort, happily to Advance You; so I heartily Pray; That He would Graciously Direct and Protect Your Majesty, in the Government thereof, for many and many Years; Being,

128 MR 59
May it Please Your Majesty,

Your Majesty's

Most Loyal and Dutiful

Subject and Servant,

JOSHUA BARNES.

THE

(I)

The Happy Island ;
OR THE
Mirroure of Government :
BEING
The Inauguration
OF
Queen *GRATIANA*.

G *Ratiana* was the only Daughter surviving of a Great King, whose many Vertues were much obscur'd by the subtle *Artifices*, *Calumnies*, and *Malice* of his Enemies, which joyning with the Insuperable *Prejudice* of the greater Part of his deluded People, even his Good Name was at length in Danger of being wholly lost ; but that Her endearing

Pa. *P. B. 19.* *Worth,*
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Worth, and surprizing Wisdom, were most likely, in due time, to Recover it to a Competent Degree of Lustre. Of Him we shall say no more in this Place, but turn our Discourse to Her; whom it seem'd, Heaven had Reserv'd, after a Thousand Affronts, Indignities, and Injuries, not only to Repair the Ruines of Her own Royal Family, but even to Restore the Glory and Reputation of Her Country, to Revive the Vigour of the Laws, and to Heal the Breaches of the Church of God.

Never any Prince came to a Throne with a more joyful Concurrence of the People, or more happy Omens on all Hands: City and Country, Church and State, the several Kingdoms, Provinces, Islands, and other Territories; the Universities, Inns of Court, with other Corporations and Societies, all with one Heart and Voice, as if touch'd by a Divine Hand, sounded forth, in a manner at one Instant, their Unanimous and General Satisfaction in so hopeful a Princess: And she at the same time by her Speeches and Proclamations, full of Courage, Vertue, Wisdom and Goodness, Cheer'd the Hearts, and Ravish'd the Affections

Affections of all her People, especially of the *Loyal, Peaceable, Charitable and Religious*.

But there was another Sort of Men, who talk'd indeed of *Loyalty, Peace and Religion*, as much, or more than any other, altho' their *Principles and Practice*, and very *Nature* ran *Counter to all*: They were of themselves, whenever *Opportunity* serv'd, the most *Disloyal, Turbulent, Vindictive and Irreligious* People in the World, except in *Words*, and *Pretence* only. Yet even to this Sort of *Subjects* did this Excellent Queen shew much Goodness, and promis'd more, as they should behave themselves; being ready to forget *former Errors*, if they wou'd dispose themselves to *Obedience and Loyalty* for the *future*; and prudently inferring, that they might be sure to *Partake* of the *Common Happiness* with the rest of her People, if they would but now at last *take heed* of giving any just Offence to *Authority*, or to *sting the Bosom, that cherish'd them*.

The *Metropolis* of the *Happy Island*, call'd *Augusta*, is a double City, the One being principally the Center of Trade for the whole Kingdom, and indeed

deed the Greatest and most Antient *Emporium* of all *Europe*, the Other the Seat of their Kings, where they are usually *Install'd*, and where for the most part they Hold their High General Courts of Council, consisting of the *Representatives* of the whole Land. Here it was, that Good Queen *Gratiana* resolv'd to solemnize her *Inauguration*, and the day appointed was an High Festival, dedicated to the Honour of the Military Patron of that Country, under whose Name the *Saviour* of the World is mystically Veil'd; who delivered his Betrothed *Virgin-Spouse* from that old *Dragon*, the Devil, by his Heroick and Invincible Courage, under the Cognifance of the Bloody *Cross*. Her Ardent Love to Her *Redeemer's* most endearing Memory, and also because the High Born and Mighty Prince, Her Royal Consort, bore the same Name, made this Day seem more agreeable to Her, as well because She Her self is the *Sovereign* of that most *Glorious Order*, which also bears his Name, as indeed She is *Emphatically*, and more than *Titularly*, the *Defender* of the *Christian Faith*; not to forget that most Rare and Amiable

ble Virtue of True *Conjugal* Love, which never shin'd so eminently Conspicuous, as in this double Magazine of all Princely and Heroick Qualities, this Royal Pair.

The General *Rendezvous* of all this Magnificent Procession, was the Spacious Hall at the *West* End of the higher *Angusta*: where the Queen being Seated under a Canopy of State, the *Regalia* were all Presented unto Her, laid in order upon the Table at the upper End of the Great Hall.

There was the *Royal Confessor's* Staff, to signify, That the Greatest Princes are but Pilgrims in this Life, and that their Highest Glory is to be humble and steadfast *Confessors* of the most Meek and Holy *Saviour*; and that their sole Dependence is, and ought to be, upon God Almighty. There were also Three Swords, one Sharp, to Denote Regal *Justice*; the other Blunted, to Express *Mercy*, or the *Abatement* and *Mitigation* of Extream *Justice*; The third being the Sword of *State*, to Represent the Power of the *Militia*, and the Exercise of Royal Authority. The *Spurs* intimate, That the Orders of Military Knight-

Knighthood and all other Honours flow immediately from the Crown. The *Ring* infers a sort of *Matrimony*, Or near Conjunction and most kind Relation between the Prince and the People. The *Sceptre* with the *Cross*, implies the open Profession of the *Christian Religion*, and also that Princes themselves are not Privileg'd from Suffering. The *Sceptre* with the *Dove*, puts in mind of that *Innocent Purity* and *Simplicity* of Life, which becomes those especially, whose *Examples* are set as a *shining Light before their Subjects*. The *Crown* was Presented, in Token of *Imperial Power* descending from Heaven, upon Princes, and thus Recognised by the People. The *Orb*, *Mound*, or *Globe*, shews the Government of the World, and the Mutability thereof. Lastly were Presented the *Holy Bible*, *Chalice* and *Paten*; the one implying Her *Majesties Piety*, and that She is, under God, *Custos utriusque Paginae*, Guardian of the Word of God and its Ministry, as *Defender of the Faith*; the other, That She is also, as the Great *Constantine*, *ἐκκλησιαστικῆς καὶ τοῦ βασιλείου*, under God and his Christ, *Supream Head*, and, as it were, *Bishop or Over-*

Overseer of the Church (to whom the Care of all belongs, as Governing the Clergy and calling of *Councils* and *Convocations*, and providing that the *Word* and *Sacraments* are faithfully and duly Dispensed) in all Her Realms and Dominions, and in all Causes, as well *Ecclesiastical*, as *Civil*, excepting only in the Administration of the *Sacerdotal Function*. All these were severally Presented to Her Majesty, and some while after, delivered to the *Grandeess*, *Dukes*, *Earls*, *Viscounts*, and other Lords, appointed to carry them.

It is not an easy matter to Express and Describe the Moiety of the Grandeur, Pomp and Magnificence of this Solmn and Royal Procession: let it suffice, That the *First* Rank of the Proceeding, as Order'd by the Heralds, began with Military Symphony, as *Drums*, *Trumpets*, and the like; Then *Six Clerks in Chancery*, two A-breast, (as all this First Proceeding was Marshall'd) next *Chaplains* bearing Dignities, *Senators* of *Augusta*, *Masters in Chancery*, *Sollicitor* and *Attorney-General*, the *Queen's Antient Serjeants*, *Gentlemen of the Privy Chamber*, *Children*, the
Queen's

Queen's Scholars and Choristers, Gentlemen of the Chappel, and Prebendaries of the Royal Abbey, Master of the Jewell-house, and Privy Counsellors, not Peers, all in their proper Habits, as usual upon such Solemn Occasions.

The *Second* Division, after two *Pursuivants* at Arms, *Baronesses* and *Barons*, in *Crimson-Velvet Robes*, with their *Coronets* in their Hands, next *Prelates*; and again two *Pursuivants* at Arms, with *Viscountesses* and *Viscounts*; and then two *Heralds* of Arms; with *Countesses*, and *Earls* following: Two more *Heralds* of Arms, *Marchionesses*, and *Marquisses*: *Heralds* of Arms, *Dutchesses* and *Dukes*: Two *Kings* of Arms with their *Coronets*, the *Lord Privy-Seal*, the *Arch-Prelate* of the North, *Metropolitan*; The *Lord Keeper of the Great Seal*, whose Name *Jusdedit* imply'd his Office, the *Arch-Prelate* of the South, *Metropolitan* of the whole Land; Two *Dukes* of two Antient Provinces; Then his Royal Highness, her Majesty's Dearest Consort.

The *Third* Order, the *Lords*, who bore the several *Regalia*, the Chief King of Arms, call'd *Perisceles*, with his

his Coronet, between the Usher of the Black-Rod, and the Lord Mayor of the *Imperial City*; The Vice Chamberlain, and the Lord Great Chamberlain, an Antient and Loyal Earl, bearing the *Sword of State*, between the Lord *High-Constable* and the Earl-Marshal; Then the Lord *High-Steward* with the Crown, between two Dukes, One bearing the *Sceptre with the Dove*, the other being then Lord President, and bearing the *Orb*; after all, three Bishops, bearing the *Bible, Paten and Chalice*.

The *Fourth Body* was headed by the Queen her Self, who in Honour of the Day wore the Collar of the most Noble Order of the *Periscelis*, as all the Knights of that Order did. She was splendidly Attir'd in Royal Robes of *Crimson-Velvet*, and wore on her Head a rich Circlet of Gold and Diamonds, being supported by two Right Reverend and Honourable Prelates, under a Canopy, born by twelve Barons of the *Cinque-Ports*, her Train held up by an Illustrious Dutches, assisted by four other Great Ladies and the Lord Chamberlain; the Serjeants at Arms and Gen-
tlemen

tllemen Pensioners walking on each side the *Regalia* and *Canopy*.

Next followed the Captain of her *Majesties* Guard, between the Captain of the Yeomen of the Guard and the Captain of the Band of Pensioners, with the First Lady of the Bed Chamber, and two of her *Majesties* Women.

Thus the whole Proceeding Marched on Foot, except the Queen, who had the Convenience of being carried in a low open Chair, all upon Blue Cloth, to the most Famous Temple, which never was Consecrated by Mortal Hand, but by St. *Peter* himself and the heavenly Choir; the Houses all along on each side of the way, being thronged with vast Numbers of Spectators, who expressed their great Joy and Satisfaction in frequent and loud Acclamations.

In this Order being enter'd the Temple, wherein a vast Number of *Scaffolds* were erected for the Convenience of Spectators; when all were now duly seated and plac'd, the Chief *Arch-Prelate* of the *South*, who perform'd this Grand Solemnity, began with the Recognition of her Gracious Majesty's undoubted

(II)

undoubted Right, which ended with a mighty Shout from each side of the Theatre. Then her *Majesty* made her *first Oblation*, and the Lords, who bore the *Regalia*, presented them at the Altar. Then the *Litany* was sung by Two Right Reverend Prelates on the East-side of the Theatre, and after the *Epistle*, *Gospel*, and *Nicene Creed*, the other *Arch-Prelate* of the North Harangu'd elegantly on these Words; *Kings shall be thy Nursing-Fathers, and Queens thy Nursing-Mothers.*

The Discourse ended, her Majesty Repeated and Sign'd a certain Declaration, and then took the *Coronation-Oath*, To *Defend the Established Church*, and to Administer the Law with equal *Justice* and *Mercy*, and, the *Royal Confessor's Chair* being placed in the middle of the *Area* before the Altar, she was seated therein, and forthwith Received the *Holy Unction of Consecration*, and then was Presented with the *Spurs*, and Girt with the *Sword*, and Vested with her Purple Robes, and having also Received the *Ring*, the *Orb* and *Sceptres*, was solemnly *Crown'd* with loud Acclamations, *Drums* Beating, *Trumpets*

Trumpets Sounding, and the Great Guns being Discharged: whereupon the Peers and Peereses, and Kings of Arms put on their Coronets, and the Prelates their Caps.

Then the *Holy Bible* was Presented to her Majesty, to put her in Mind of that in *Deuteronomy*, (Cap. 17. ver. 18, &c.) And it shall be, *When the King sitteth upon the Throne of his Kingdom, That he shall have a Copy of this Law in a Book, and it shall be with him, and he shall Read therein all the days of his Life: That he may Learn to Fear the Lord his God, to keep all the Words of this Law and these Statutes to do them: That his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the right Hand or to the left: To the end, that he may prolong his days in his Kingdom, he and his Children.* In Token of her Gracious Acceptance of this saving Present, the *Queen* vouchsafed to Receive all the Prelates with a Kiss; and being Enthroned, first his Royal Highness, the *Prince Consort*, then the *Arch-Prelates*, and *Prelates*, and lastly, the *Secular Lords*, made their *Homage*, and seemingly

ingly all Kiss'd her *Majesties* left Cheek, and afterwards Touched the *Crown*; the Treasurer of the Household all the while throwing about *Coronation* Medals among the People.

This done, her *Majesty* made her *second Oblation* and Received the Holy Communion, and after the final Prayers and *Benediction*, retired into the *Royal Confessor's Chappel*, and being Vested in her Purple Robes of Velvet, the whole Proceeding again Marshal'd in the former Order, she return'd to the Great Hall, wearing her *Crown of State*, as the *Peers* and *Peereesses*, and *Kings of Arms* did their *Coronets*.

At a Table in the Upper-end of this Hall, the Queen din'd, having her Royal Consort the Prince on her left Hand; the Nobility and other Persons of Quality being orderly seated at their Respective Tables, which they found all ready furnish'd to their Hands.

After She and the Prince were seated, Her Majesty's first Course, for which space had been left, was serv'd up with the usual Ceremony, being preceded by the Officers and Clerks, and by the Lord *High Steward*, between the Lord
High-

High-Constable and the *Earl Marshal*, on Horseback.

But just before the *second Course*, Her Majesty's Champion, the Lord of *Scrivelsby*, came into the *Hall*, Completely Arm'd, and Gallantly mounted on a Brave Courser, richly Caparison'd, between the Lord *High Constable* and the Lord *High-Marshal*, and so perform'd the Challenge, flinging down his Gauntlet three times in three several Parts of the *Hall*, the Heralds every time pronouncing the Words of the Challenge: After which the Queen Drank to the Champion, which, making his Honours, he Pledg'd, and bore away the Golden Goblet with him. The *Kings of Arms* and other *Heralds* Proclaim'd her Majesty's Stile in three several *Languages*. The *Lower House* of the National Representatives had Places assign'd them in the *Holy Temple*, and were afterwards Entertain'd at Dinner, by her Majesty, in the *Exchequer Chamber*.

Dinner being ended, and all things perform'd with great Splendor and Magnificence, Her Majesty returned to Her Royal Palace in the close of the Evening;

Evening ; and so the Day was concluded with *Bonfires, Illuminations, Firing of Guns, Ringing of Bells,* and other demonstrations of Universal Joy and Satisfaction ; among which were mixed the Hearty Vows and Devout Prayers of all Good and Loyal Men, That it would please the King of Kings to take Her Majesty into His immediate Protection, to Inspire and Direct Her with true Wisdom, Constancy, Courage and Devotion, to his own Glory, her Majesties Temporal and Eternal Welfare, and to the general Prosperity of the *Happy Island,* and all her other Dominions both in *Europe* and *America.*

Thus there Commenced a Golden Reign, wherein true *Religion,* and *Virtue,* and *Law,* and *Learning,* and all that was Good and Praise-worthy began to Flourish, and the Hopes of all honest and sober Persons Reviv'd : The *Queen* Rejoyced in Goodness, and the People Rejoyced in the Queen ; and tho' her Predecessor had left her Engag'd in a fresh War, yet her *Prudence* and *Virtue,* with the *Wisdom* of her Council, and the Courage and Loyalty of her Officers and Soldiers promised a
happy

happy End also to this Undertaking.

All the *Sycophants* of the late Reign were by Degrees gently removed and Men of *Worth*, and *Honour*, and *Integrity*, and true Patriots fix'd at the Helm: So that it might evidently appear, that *Justice* and *Truth* were now duly Advanced, and *Flattery* and *Villany* most worthily Depress'd.

But how unwearied is the mischievous Diligence of the Wicked? How indefatigably Earnest are Men of the World, in contending for their own private Interest? When now the Enemies of the *Established Religion* did but suspect themselves likely to be Deprived of having any Share in the Government, how busie, and careful, and assiduous were they in plying all their Friends to advance, and prop, and maintain their falling Interest? They make use of their old Arts of Gilding their rotten Cause, and painting the deform'd Visage of their False Opinions; They set forth afresh old *Defences* and *Apologies*, formerly publish'd on the like Occasions. In fine, they muster up their whole *Posse*, stretch all their *Invention*, and practice plentifully their constant

stant Methods of secret Murmurings, groundless Calumnies, undutiful Reproaches, frontless Lyes, close Cabals, secret Bribings, and other Politick Designs. But neither at the same time do they omit soft Words, smoothing Addresses, fair Promises; nor do they forget to attempt even some Friends of the Government; if possibly by large Offers they may corrupt their *Fidelity*, by daring Menaces shock their *Courage*, or by suddain Surprise confound their *Vigilance*. And indeed where shall we find a Prince so happy, as to have his whole Council so perfect, so prudent, so stedfast, so inflexibly honest, as by no Means to be liable to the Assaults of *Fear, Flattery, Hope or Interest?*

Happy indeed is that Prince, who puts his Trust wholly in God Almighty, who resolves to act all along according to the strict Rules of *Vertue, Conscience, Religion and Truth*. Such a one is supported by God himself, who makes even his *Enemies to be at Peace with him*; Bad Men stand in Awe of him; and either dare not *Attempt*, or however shall not *Succeed*, against him.

D

Such

Such a Felicity was the *Lot* of *Queen Gratiana*: For tho', it may be, some Few of her New-chosen Friends, who were justly now advanc'd for their formerly-experienc'd *Fidelity, Worth, Resolution, and Firmness* to the Church Establish'd, might by the Subtle Arts aforesaid, or their own *Weakness, or Inadvertency*, be very soon prevail'd on to warp a little; yet the better part of her Friends, Relations and Counsellors, were according to her own Heart, and that was, *after God's own Heart*, fix'd upon *Goodness and Equity*.

I know not, whether *Weakness* or *Wickedness*, whether *Frailty*, or *Falseness* gain'd Entrance now at last in the hearts of some, whose Constancy before was Considerable; but this Advice was given at this Time to her Majesty by One of those from whom, as was thought, she might rather have expected to have had her hands supported, and her Pious and Magnanimous Resolutions applauded.

He is said to have spoken to this Purpose; 'Tis well known, that my Practice has been, according to my Principles, all along in favour of the Church Establish'd,

ed, and that I am a Friend to Monarchy ;
 On both which Accounts in the late Reign
 I was neglected, and am now by her Ma-
 jesty's Gracious favour Regarded accord-
 ingly. Wherefore, I hope, I may more
 boldly utter my Mind, being not liable to
 any sinister Suspicion.

I would to God, that under her Maje-
 sty's happy Reign, we could all be of one
 Opinion, and that of the best and most
 Orthodox too ! But since the Prejudice of
 Education is so great, it is not likely, that
 all the World will be reduc'd to one Mind ;
 Wherefore we are to consider, how her
 Majesty's Affairs may suffer least Pre-
 judice by reason of those, who differ from
 us in Judgment. Many of these in the
 late Reign were Promoted, I do not say
 whether well or no : But since it is so ; I
 say, it may be dangerous to Remove
 them ; For of Friends they are so made
 Enemies, and a Wise Man will surely be-
 ware of Creating to himself Enemies,
 especially that are so Potent and Nume-
 rous.

This short Speech was illustrated
 with many Instances, embellish'd with
 many Figures, amplify'd, and enlarg'd
 with much Copiousness ; and also back-
 ed

ed with the zealous Assistance of One or Two more. But a Gallant Lord, nearly Related to the Royal Family, and himself her Majesty's Vice-Roy in one of her Kingdoms, gave this Return; *Our Father's Errors should make us Wise. The Counsel offer'd by this Noble Peer, however plausible in Appearance, is of no real Substance. It too much resembles that false and fatal Reason, Make much of your Enemies, your Friends are yours already. I aver and will venture my Head on it, That it is her Majesty's surest Interest, to Advance her Friends, and those, who are most likely to prove so, to all Places of Power, Trust, Dignity and Profit? 'Tis pernicious Counsel, to Advise a Neglect of those, that Love us; and a kind ~~off~~ Regard of those, that Hate us. For whatever Obligations you lay upon these Men, as long as their Principles are contrary to yours, they must and will be your Enemies, secret indeed, till they dare be more open; but Enemies they must and will be: And we know their Charity, where they have Power: witness Strafford, Laud, Montros. Now neither common Prudence, nor Equity, nor Charity require us to Cherish*

Cherish our very Enemies, and to give them what belongs to our Friends; To support and supply them with Wealth, and Power, and Honour; which are in their Hands so many Opportunities of hurting Us, as well as of Discouraging and Weakening our Interest. At least, suppose they do no harm, tho' so much enabled by our selves to do it, yet they will cause a perpetual Division in her Majesty's Counsels, and daily Emulation will arise between them and those of another Interest; which is absolutely necessary should fall out, unless you give them All, which God forbid, or rather Nothing at all, I mean in the Administration; which will make more for the Good of the Whole. While they have Power (whatever becomes of the Church and the Law) there must be a tender regard had to the Brethren and their Interest, which ever was contrary to that of Monarchy and Episcopacy, and ever will be.

These words gave occasion to a Right Reverend Father, to enforce the Truth of the foregoing Discourse in this manner: "What his Excellency so nervously and so pithily has utter'd, ought to be look'd on, as an Oracle by the
"Kings

“ Kings and Queens of these Realms :
 “ For as it was the Saying of a very
 “ Wise Prince, grounded on long Ob-
 “ servation, *No Bishop, No King* ; so
 “ is it the undoubted Consequence of
 “ rational Deduction ; That *Presbytery*
 “ *is the Parent of a Commonwealth* : It
 “ may be *here and there* ; ’tis not able to
 “ *bring forth* ; but in other Countries
 “ ’tis Prolifick enough of all Consciences :
 “ And indeed many Wise and Judicious
 “ Persons, as I have heard them pro-
 “ fess, do much wonder, how the Law
 “ came to be so Partial in this *Happy*
 “ *Island*, as on one hand, utterly to
 “ bar and exclude all *Roman Catholicks*
 “ from having any *Place or Voice* in our
 “ *Senates and Elections* ; and yet on
 “ the other hand, frankly to permit
 “ both unto *Dissenters*, since undoubt-
 “ edly they are both equal Enemies to
 “ the Government. Let no man think,
 “ I transgress the Bounds of *Charity*,
 “ when I utter so evident a Truth ; for
 “ I might not only appeal to the Histo-
 “ ry of the late Times, which many of
 “ us can remember ; but also their Be-
 “ haviour the other Day, which was
 “ so insolent, that they stick’d not to
 “ blacken

“ blacken all Honest and Resolute
 “ Churchmen, either with the Name
 “ of *Roman Catholicks*, or of *Dissaffe-*
 “ *cted* Persons. And indeed this was
 “ ever their peculiar Method, to fix
 “ *odious Names* upon those, whom they
 “ lik’d not, and so set the Rabble on
 “ to Worry them. But for my part,
 “ I must profess, that if at any time,
 “ either now, or hereafter, either *Dis-*
 “ *senters*, or *Roman Catholicks* forbear
 “ to shew any Dislike unto us, or to
 “ Displeasure us, it is only for want of
 “ a convenient Opportunity, which I
 “ pray God, that our *Fondness*, or *Im-*
 “ *potence*, our Treacherous Friends, or
 “ secret Enemies, may never prevail
 “ with us to put into their Hands,

*As for a due Tenderness to be had
 towards Weak Brethren, of that, or any
 other, Perswasion, I cannot but allow of
 that, as far as by God’s Law, and in
 Prudence, it may be done. But under
 the Notion of Pity and Charity, to re-*
lax all manner of Discipline, and to
take away all the Fences of the Church,
so as to make way for the Enemy to Tram-
ple it under foot, God Almighty grant,
that such a Liberty may never be grant-

ed by the Defender of the Faith. Persecution, meerly for Conscience sake, is by no means of the Christian Spirit; But on the other hand, for our selves to Encourage and Advance those of a Different Perswasion from our selves, argues we are very Indifferent, as to our own Religion, or very Imprudent in the manner of maintaining it.

Toleration then surely is as much, as they can with any Reason, or Modesty hope for, unless our own Folly, or Fear, shall yield them more, than they can pretend to Demand, Desire, or Deserve. And yet even this Toleration ought to be Conditional too; for otherwise they will stand upon the same Level with the Orthodox; and so we shall have Wickedness establish'd by a Law. With Toleration they ought to be satisfy'd; since it is more than they themselves, when in Power, would ever grant unto Us, or indeed to any Others beside themselves.

Yet I will not deny, That on Occasion Conivance, and Pitty, and even Favour too, may be allow'd to any of them, as far as they shall seem to Deserve by their Modest, Peaceable, and Loyal Behaviour, or other Services to the Crown. But as for Equality

quality of Privileges, Places, Honours, Employments, together with the known Friends of Church and State, whoever allows them this, encourages and widens the Schism; weakens the Church; Betrays the State; makes a kind of Civil War in Both; sets up Altar against Altar; Serves God two different Ways at one time, which is worse, than Serving Him no way at all; and Sows Seeds of eternal Dissention in the Land, which will ever bring forth such Monstrous Feuds, as will make Posterity Curse the unhappy Authors of such ungodly Confusion.

The Prudent and Vertuous Empress Gratiana heard all these Discourses very Attentively, secretly at the same time Imploring Direction and Assistance from the God of Wisdom, Light and Counsel; and at last decided the Cause in these Words: " I have promis'd to Protect
 ' all manner of Dissenters in their Opi-
 ' nions relating only to Religion, which
 ' I am resolv'd by the Grace of God to
 ' Perform; and I will further enlarge
 ' my Favours unto such of them, as
 ' shall Endeavour to Serve me faithfully
 ' in their several Stations, and to be-
 ' have themselves Modestly and Peace-
 E ably

* Ut totum
Corpus
Reip. cu-
rent; ne
cum Par-
tem ali-
quam in-
sur, reli-
quas de-
serant.

Cicero
Offic. l. i.

ably under the Government. While I am Queen of the * *Whole*, every *Particular* shall enjoy the Fruits of my Care; yet so, as that, while I Cherish all the *Parts*, I shall by no means encourage *Factions* and *Parties*. I shall make no Distinction between any of my Subjects, but those, that *Distinguish* themselves by their Disobedience. All, that behave themselves fittingly, and keep within due Bounds, shall obtain my Protection: But as for my Service to God Almighty, that shall never be by Halves; He shall have *all my Heart*, and his *Church* and *Religion* alone will I faithfully and strongly, support. I will disarm the *Church's* Enemies, and will Advance and Encourage her Friends; and in order thereto, the *Universities* shall in a particular manner experience my Favour; and in Brief, all *Bodies* and *Societies* of Men, within my Dominions, shall have so far a just Claim to my Esteem, as they shall take Care to purge themselves from all *Abuses*, and to bear themselves *Honestly* and *Soberly*, *Religiously* and *Loyally* in their respective Capacities.

‘ If

' If any of my *Officers*, whether *Civil*
 ' or *Military*, or if any of my *Counsellors*
 ' or *Domesticks*, shall, thro' *Avarice* or
 ' *Partiality*, betray my Interest, which I
 ' shall reckon to be the same with that of
 ' *God* and *his Church*, and so prefer their
 ' own *Profit* to that of the *Publick*; such
 ' Men shall thenceforth be look'd on as
 ' my *Enemies*: But the truly *Religious*, and
 ' *Charitable*, and *Faithful*, and *Learned*,
 ' and *Honest* Man, he shall be my *Friend*
 ' and *Servant*.

' I only pray *God Almighty* to give
 ' me his *Gracious Assistance*, while I
 ' heartily endeavour to Support the
 ' *Throne* by the only proper means,
 ' *True Religion*, *Good Counsel*, *Equal*
 ' *Justice*, *Acts of Grace and Mercy* to my
 ' *People*, who have been too much Ha-
 ' rassed and need some *Refreshment*: and
 ' as in this Doing I heartily Beg and con-
 ' fidently Hope for the divine *Assistance*,
 ' so, my *Lords* and *Gentlemen*, I also
 ' expect and desire your unanimous and
 ' loyal *Concurrence* and *Furtherance*.

And so her *Majesty* rose up and Dis-
 miss'd the *Council*.

GOD SAVE THE QUEEN.

If any of my Officers, whether Civil
or Military, or if any of my Counsellors
or Domesticks, shall, thro' Avarice or
Partiality, betray my Interest, which I
shall reckon to be the same with that of
God and his Church, and to prefer their
own Profit to that of the Publick; such
Men shall therefore be look'd on as
unfaithfull: But the truly Religious and
Charitable, and Faithfull, and Learned,
and I trust also, desirous to be my friend

I only pray God Almighty to give
me his gracious Assistance, while I
heartily endeavour for the
Those by the only proper means,
The Religion, Good, Honour, Liberty
Justice, and Peace, and every thing
People who have been so much ha-
rassed, and need former assistance: and
as in this I heartily beg and con-
stantly hope for the divine Assistance,
So, my Lords and Gentlemen, I also
expect and desire your unanimous and
loyal Concurrence and Assistance.
And so her Majesty rose up and dis-
miss'd the Council.

GOD SAVE THE QUEEN

EN TOYTΩI NIKAI

OR

ENGLAND's Interest :

BEING A

Sure Way :

TO

VICTORY.

*'Anglia, tolle Malum; si te vis tollere Cælo:
Demona si vincas, nullo vinceris ab Hoste.*

By the same Hand.

L O N D O N :

Printed in the Year M DCC III.

IN THREE VOLUMES

OF

THE HISTORY OF THE

REIGN OF

GEORGE THE THIRD



By the same Hand.

By the same Hand.

LONDON:
Printed in the Year MDCCLXXII.

(I)

ΕΙ ΤΩΣ ΝΙΝΟ:

O R

England's Interest:

Being a Sure Way to

VICTORY.

A. **W**ELL, I thank God, the *Wind* at last *stands fair* for our *Fleet*. And God Almighty of his infinite Mercy continue unto them a prosperous Gale; cover them with the saving Wings of his Gracious Protection, and Crown *them* and our *Armies*, and our Excellent *Queen*, and her *Allies*, with full *Success, Victory* and *Honour*.

B. *Amen, Amen!* And a Thousand times let all true *English* Hearts say *Amen*, and I pray God Almighty say *Amen* too. I will not fore-boad any thing but Good: We have begun with Heaven, and I hope and believe, we shall end happily. But what if we should

should take this Opportunity to say something useful and seasonable, as becomes honest Men, loyal Subjects, and good *Christians*; on all which accounts, as our *Interest* may make us perhaps too *Doubtful* and *Timorous*, tho' the *Preparations* are never so promising, so it may seem well worthy our *Duty*, to chalk out the way to clear all *Doubts*, if we can. What would you say, Friend, to that Man, who should propose an *Infalible* and *Feasable* way to make the *Queen* Happy, the *Nation* Glorious, the *Church* Triumphant, and our *Fleets* and *Armies* Victorious?

A. Why? Truly, I think, if such a Man could be found, he ought to be received as an *Angel* of God, that is, to be Reverenced, Embraced, and highly Regarded.

B. You talk innocently; for altho' every Man, that speaks Truth, with an honest Design, to a good Purpose, is really, (so far) as an *Angel* of God; and perhaps your Candid Soul, and others, like you, may receive and approve of his Advice; yet, as the World goes, it is odds, if such a Man be at all *Heard* (where it most concerns, he should be Heard)

Heard) or if he be *Heard*, whether he be not rather *Hated*, *Abused* and *Assaulted*, or perhaps *Persecuted*, than *Regarded*, for such an Attempt. All saving and wholesome *Medicines* have some *Acrimony*, or *Bitterness*, or something else, that is *Painful*, *Irkesome*, or *Disastful*; and there are enow, who will be apt to say, *Art thou made of the Queen's Council; Forbear, Why should'st thou be smitten?*

A. God forbid, any such thing should happen. I rather think and hope, since even *those*, of another *Perswasion*, have, not only *Liberty* to say and write their Sentiments, but also free Access to *Preferment*, that it will be at least *Pardonable*, if not *Meritorious*, for an honest and loyal *Churchman*, as you was ever known to be (if you are the *Proposer*) frankly to offer his sober Sense about Matters, likely to turn to so good an Account. And therefore, I pray, begin boldly, in the Name of God.

B. Well then, in the Name of God, I will *Begin*, and in humble Confidence of his Blessing I will *Proceed*; when I have first Professed unto you, by that dread Name, and in the Sincerity

cerity of a good *Christian*, a faithful *Friend*, and a loyal *Subject*, that I have no other Aim, nor Design, but only to serve God, my Prince, and Country.

A. I long to hear your Proposal, because it promises such Advantages; especially because I know, you ne're before meddled with any publick matters, and I dare say, had not at this time; if an honest Zeal did not move you, and you had also something Material to Propose.

B. You must understand then, that as an antient Poet says, Ἀλλὰ τῆς ἀληθείας λόγος. *Human Policy* is intricate and multifarious; but the *Word of Truth* is single, simple, and obvious. The way of *Divine Wisdom* is plain and easy; and, if we resolve to be guided therein, the *Progress* also is short, and the *Advantage* sure and Important. Let *Religion* and the *Law* be your Guide, and you cannot miscarry.

A. Why? If it be so, we have all the Hopes imaginable, at least above our Adversaries. We have, blessed be God, a most Pure and Orthodox *Religion* by *Law* establish'd, the best Laws in the World to be govern'd by, and

a Good and Gracious Queen to *Defend this Religion*, and to look to the due *Execution of these Laws*, and so we are safe on that side.

B. *How apt are we all to flatter our selves?* The *Jews* were lost by this *Presumption*. They had a *Law* deliver'd unto them from God Himself, by the Ministry of *Angels*, in the hands of *Moses*: They were under a sort of a continual *Theocracy*: They had the most *Glorious Temple* in the World, with the Divine *Shekinah* residing there; and upon this *Security* they built, crying out on all *Occasions*, *The Temple of the Lord, The Temple of the Lord are these*. And yet at last was this Nation wholly *Rejected* and cast away, for their *Hypocrisie*, and *Idolatry*, and *Sensuality*, and neglect of the *Law* and the *Prophets*.

A. But, I hope, this is no way our Case. We have an *Excellent Constitution*, a *Spotless Church*, a *Painful and Learned Clergie*, with an *Obedient and Harkning People*, and *Orthodox and Mild Bishops*, and *Prudent and Grave Judges*, and *Valiant Officers*, and *Soldiers*, and *Loyal Subjects*.

B. And

B. And yet it is too palpable, that we are altogether, in a manner, overwhelm'd with Abuses. All these Orders and Degrees consist of Men, and all these Men are Liable to Frailties; and too many are usually corrupted in their *Principles*, or *Practices*, or both. *Covetousness*, and *Partiality*, and *Interest*, and *Design*, and *Private-Ends*, and *Ambition*, and *Glory*, and *Vanity*, and *Malice*, and *Envy*, and *Ignorance*, and *Prejudice* abound almost every where.

A. As for that Matter, the World was always so, and you know, who said, *Eccles. c. 7. v. 10. Say not thou, what is the Cause, that the former days were better than these? For thou dost not enquire wisely concerning this.* There ever was and ever will be too great a Dependance on *Vice* or worldly *Interest*, and οἱ πολλοὶ κακοί, *The greater Number are Bad*, is as true now, as ever.

B. I readily acknowledge, that there must and will be too many *Tares* even among God's *Corn*: But when *Cockle*, and *Tares*, and *Darnel*, and *Poppy* are mistaken for true *Grain*, and even prefer'd thereto, this I take to be a Dangerous

gerous and Fatal Error. In the very *Church* it self we have many ungrateful Matters to lament : In some of those, who seem to be *Pillars*, under a Notion of *Charity* and *Moderation*, which indeed are most Commendable *Christian* Qualities, there appears an evident *Relaxation of Discipline*, a plain *Remissness*, and *Letting go of the Reins*. Such a *Moderation* in *Private* Persons, is indeed Commendable; but in *Publick* Persons, as *Magistrates*, *Prelates* and *Judges*, 'tis a clear *Betraying* of their *Trust*, 'tis *Treachery*, and a very *Culpable Weakness* at the best. They, who, when they had the *Power* in their *Hands*, never shew'd any *Charity* to the *Church*, or their *Fellow-Dissenters*, cry out now mainly for *Charity* to be extended toward them, and will never, by their good Will rest, till under a false Notion of *Charity* to them, we are enduc'd to part with our own *Security*. And the *Easiness* of Some of our *Heads*, and the *Supiness* and *Negligence*, or *Indifference*, of Others, daily tend toward the old pernicious Error, of *Neglecting our Friends*, and *Embracing our Enemies*. And these Men
advise,

advise, that their best way to promote *Uniformity*, is to add more *Indifferent* and *Moderate* Persons to the Number, as *Vacancies* fall; which in effect, is to Dissolve the very Band of *Unity*.

Among the Dignify'd *Clergie*, there is too much *Worldly Interest*, *Temporizing*, and *Designing*; but among the *Inferior Clergie*, too great *Servility*, *Poverty* and *Contempt*. The *Universities* themselves have hardly a due *Regard* to the *Regular*, *Fair*, and *Disinterested* way of *Promoting Learning* and *Merit*; but *Partiality*, and *Opinion*, and *Faction* reign too-much, even there also.

The *Law* is extreemly abus'd; in-
somuch, that truly 'tis become a *Cry-
ing Sin* and a *Burning Shame*; that,
by the *Avarice* and *Craft* of the *Prac-
titioners* thereof, *Vexatious Suits* should
be continu'd for so many *Terms*, nay
so many *Years*, to the utter Ruine of
several, and to the *Scandal of the whole
Nation*, without any due *Correption*
or *Amendment*, either from the *Re-
verend the Judges*, or, from the *Ho-
nourable the House of Commons*; of
whose serious and timely *Considera-
tion*,

tion, this and other the like Abuses become highly Worthy.

Our very *Armies* and *Fleets* are full of *Corruption* and *Bribery*: Many of the Chief Officers abuse the *Queen* and the Trust reposed in them, by Promoting *Less-worthy* Persons in the place of *More-worthy*, and so discouraging the *truly Loyal, Valiant, and Well-deserving*; and that for Considerations absolutely beneath the Gallantry of a true *English Spirit*, and unworthy of those, that lay any Claim to *Military Honour*.

In a word, *Simony*, and *Bribery*, and *Avarice*, and *Fraud*, and *Subtlety*, and *Intrigue* are too much in Vogue every where, to the high *Displeasure* of God Almighty, the great *Dishonour* of her *Majesty* and her *Government*, and to the extream Hazard of all that is *Near* and *Dear* unto us. So that now, if ever, the Counsel of *Jethro*, *Moses* his Father-in-Law, is absolutely necessary, *Exod. c. 18. v. 21. To provide Able Men, such as Fear God, Men of Truth, hating Covetousness, and to place such over the People, to be Rulers, and Magistrates, Judges, and Justices, and Officers*

Officers in the *Treasury*, in the *Navy*, in the *Army*, in the *Excise*, in the *Custom-house*, in *Garrisons*, in *Councils*, and *Parliaments*; in *Church* and *State*, in *Cities*, *Universities*, *Towns* and *Corporations*. I shall not here enumerate other *Crying Sins*, as *Treachery*, *Perjury*, and *Blasphemy*, *Usury*, *Atheism*, *Debauchery*, *Lewdness* and *Prophaness*; because the *Laws* are constantly in *force* against these and the like *Scandalous Offences*, tho' it might be wish'd, that this *Force* of the *Laws* was more *Universally*, and *Impartially*, and *Earnestly*, and *Frequently enforc'd*, and that her Majesty's *Pious Proclamations*, and *wholesome Designs* were not, by the *Connivance* and *Neglect of Self-ended Men*, too often eluded, frustrated and evaded.

A. I don't believe it possible for *Vice* and *Debauchery* to be wholly *Rooted out* of the *Land* by the *Laws* themselves, however *enforc'd*; since even the *Law of God* and the *Holy Gospel* of our *Saviour*, cannot sufficiently prevail.

B. We

(II)

B. We must not account it *Impossible*, altho' very Difficult, for as the Infal-
libile Word says, *All things are possible with God*. But however, it is the
Duty of all *Christian Magistrates*, as
much as in them lies, *heartily* and *re-*
solutely, and *impartially*, and *sincerely*
to endeavour the *Rooting out* of all
Vice, and the Promoting of all that is
Good and *Vertuous*: Who knows how
far it may please God to bless such
Laudable endeavours? At least, if this
way *Vice* is not totally defeated, yet
surely she will receive a deadly Blow:
and if after all she must needs *Live*,
let her live in *Pain*, and *Disgrace*, in
Poverty and *Banishment*, by no means
advanced to Places of *Honour*, or *Trust*,
or *Dignity*: But especially let her be
Forbid the *Court* and the *Council*; nor
let her receive any Encouragement,
either in *Church*, or *State*; for she is
a *Snake in the Bosom*, still Fatal to her
Friends and Fosterers.

A. But how should a vertuous Prince
be directed to Chuse Friends?

B. *Solomon* shews that briefly, *Thy*
Friend and *thy Father's Friend forsake*
not; that is, *Boldly venture to trust in*
G him,

him, who has been *remarkably Faithful* to thy *Father*, or *Grandfather*, or *Unkle*, or any of thy *Royal Predecessors*, or thy self, especially in the Day of *Their*, or *Thine* own, *Affliction*; and this be sure to do even down to the *Sons* and *Grandsons* of *Valiant* and *Loyal* Men, *Friends* and *Restorers* of *Monarchy*: but *Beware* of those, who have been *false to thy Father*; even so far, as to be prudently *Cautious* of their very *Acquaintance* and *Relations*: For *Treason*, being ever *Unsecure in her own Conscience*, is every day privately *Caballing*, *Contriving* and *Adding one Villany* to another, till the measure of her *Wickedness* is *Compleat*, or *God* and the *Law* put a stop to her pernicious *Career*. And this, tho' personally distanced, she will be still practising *behind the Curtain*, by corrupting and inveagling others, to be as bad as her self, and by close *Intriguing* and *Caballing* with *Relations*, *Partizans* and *Dependancies*, unless very narrowly look'd after and limited, or confin'd. I thank *God*, her *Majesty* has declar'd her just *Abhorrency* of all *Vice* and *Debauchery*, and that according to the *Resolution* of the
Royal

Royal Prophet, *He, who telleth Lyes,*
shall not dwell in her House: She will
not know a wicked Person. That is, an
 Open and Notorious *Wicked Person*, she
 will by no means *own* or *countenance*,
 as a known *Traytor*, or *Hypocrite*, or
Time-Server, a *Cheating Courtier*, a
Profligate and *Atheistical Lord*, or a
Republican Commoner. And this in-
 deed the Supream Magistrate is even
 on Peril of his own Welfare heedful-
 ly to observe; nor to repose too great
 Confidence in any others, nor absolute-
 ly to resign any Important Concern to
 the Sole Management of any single
 Person, without due Caution; since
 too often even among the Better and
 more honest Sort of Men, there is
Weakness and *Inadvertency*, or perhaps
Falshood and *Self-Interest* enough of all
 Conscience to be found, but especially
 where the Favour of a Prince puffs
 Men up with Pride, and blinds them
 with Ambition, as is too usual: Nei-
 ther is it indeed to be dissembled, that
 among Men of the fairest Character,
 even Men of *Learning*, and *Education*,
 and *Religion*, there is too much *Cun-*
ning, and *Interest*, and *Vanity*, *Uncha-*
ritableness,

ritableness, Passion and Envy, or other Infirmities; but too-little of Faith, Integrity, Constancy, Honesty, Equity and Charity, or indeed of any solid Piety and Vertue to be found.

A. You speak of a Mass of Evil, more *Heavy*, than Mount *Aetna*, and more Retrimmentitious, than *Augeas* his Stable; who shall ever be able to Remove it all? And when shall we be so happy as to make a clear Riddance of it?

B. *Nothing*, as I said, is *Impossible with God*; nor indeed to them, who in humble Confidence of his *Goodness* and *Power*, heartily and regularly endeavour. And so consequently, if the *Queen's Majesty* shall resolutely joyn with her *Good and dutiful Commons in Parliament*, all may be done specilly, easily and effectually.

A. I prethee, Friend, after what manner? For we ought by no means to Question her *Majesty's* pious Endeavours to promote true *Religion, Vertue* and *Piety* over the whole Land.

B. Ἀρχὴν πάντων ἡ τέλος ποιεῖ θεὸς. *God is to be the Beginning and End of all our Aims, Endeavours and Designs, and from*

from the Word of God we must seek our Direction in this Case also. Prov. c. 25. v. 5. *Take away the Wicked from before the Queen, and her Throne shall be establish'd in Righteousness.* That is, remove from her Majesty's Presence, from her Court, from her Cabinet, from her Councils, from her Bedchamber, from her Conversation and Favour, all false, Treacherous, Avaritious, Self-ended and Evil-Persons; that they may have no Authority, nor Influence, nor Dignity, nor Honour, nor Advantage, nor Office, near her Person, or her Throne, much less so, as to engrass her Ear, and to influence the Laws; and this is the only way to establish and fix her Throne, better than all the Trimming and Comprehension in the World, if we will believe the *Wisest of Kings*, that ever was; if we will believe the unerring Word of God Himself; nay, if we will but believe *History*, and even our own *Experience*, which abundantly witness, how many *Good, and Meek, and Merciful Princes*, have, by means of their ungracious *Favourites* and false *Privado's, Counsellors* and *Officers*, been brought to the Block, to Resignation, Abdication and utter Confusion. If

A. If then, which I should be very loath to suppose, her *Majesty's Goodness* also should chance to be *Mislead*, or *abus'd*, by *false Information*, or *want of true Information*, which amounts to the same, and indeed has been the Ruine of too many Princes; who shall be able to Rescue her from these her *false Friends*, the *Worst of Enemies*. ?

B. Blessed be God, her Majesty has given us all full Assurances of her good Intentions, and of her Resolution to do the best for all her Loving Subjects, and we doubt not, but she will scatter away the *Wicked with her Countenance*, with her *Frown*, with her *Wisdom*, and the *Authority* of her *Laws*, and by the *Advice* and *Assistance* of her *Council*: But if still any evil Counsellors should *presume* to direct her to wrong Measures, those indeed are in the Number of those Men, *who are to be taken from before her*; but this is to be done only in a *regular* and *dutiful* way, and that is by the *Advice* and *Authority* of *Parliament*. A good and *Wise* Prince can have no better *Guard*, nor *Direction*, under God, than a *Wise*, and *Loyal*, and *steady* *Parliament*.

A. As

A. As to this matter then we are pretty secure, having her Majesty's Gracious *Promise*, which, I hope, will be influenced by the *Direction* and *Assistance* of God Almighty, her *Councils* and *Parliaments*. But how shall we certainly know, who are really *Wicked*, in an Age, wherein sometimes *Good Men* are branded with the Name of *Wicked*, and *Wicked Men* are cry'd up and promoted, as *Good*; and in general, there is so much Pretence made to *Piety* and *Religion*, and even to *Loyalty* it self.

B. Why? As to that Point, let us also still keep close to the Scripture, and we shall be safe. *Ye shall know them by their Fruits*, Mat. c. 7. v. 10. that is, by their *Works*. We have no way to examine and try Men by, but their *Principles*, and their *Practices*, to which *Words* are reducible, as well as *Actions*: Now a Man of false *Principles* we cannot be sure of, however honest his *Practices* may seem; and a Man of false *Principles*, *Practising* accordingly, most evidently declares himself: But the Man of Sound and right *Principles*, whose *Practice* also is *consonant*

want thereto, is a Man only fit to make a Good and Faithful Servant to the Queen, because indeed he is so to God. But a Man, that *Changes* his Religion, or but *pretends* to change his Religion, to *please* a Prince, or to *secure* a Post and *Serve* a Turn, or for any worldly Design, or Consideration, or Advantage whatsoever; — *Hic Niger est, hanc tu, Regina, Caveto.* This Man may by God's Mercies be *pardon'd*, but never ought by a Wise Man to be *Trusted*. For how can he be *true* to his Prince, who is false to God? Or if you will, who dare but make a *Shew* of being false to God; which at best is an *Impudence* little inferior to the supposed Treachery? *Evil is not to be done*, under a Pretence, that good may come of it, much less, that in reality evil may come of it: As those certainly do, who change their Profession, I will not say Religion, to abuse and betray their Masters.

In general, whoever, by their Principles, or Practices, have been found Favourers and Fomenters of Disloyalty, Schism, or Rebellion, must be look'd warily to; they may, while they behave
themselves

themselves dutifully, be protected and defended; but must by no means be exalted and prefer'd to places of Moment, Importance, or Trust, in the City, Country, Court, Church, or Army; for how can it be expected, that those, who have been Bad Servants, sh^d ever prove Good Masters?

A. You were talking just now of the *Pretenders to Religion*: Truly so many evil Things have been done under the Cloak of Religion; that Men almost begin to suspect all Appearance of Religion now.

B. The meer Pretence to Religion has indeed been very Destructive to Kingdoms and People; but surely there is nothing in the World more excellent, or wholesom, or profitable to Publick Societies, as well as private Persons, than *Unfeigned and Orthodox Religion*, that consists not in Shew, but in Reality; that is more in the Heart, than in the Tongue; that is more exercis'd in Practice, than in Disputation, and exerts it self more in doing Good to others, than in seeking its own Advantage, Thirsting more after Charity, than Knowledge. Now certainly, there is

H no

no stronger Tye in the world to *Loyalty*, than that of true *Religion*; and 'tis certain, that there is no *Profession* of the *true Religion* in the whole *Christian World*, more *Pure* and *Primitive*, than that of the *Church of England*.

A. Why? Did you not say a little while ago, *That there was much Corruption* to be found even in the *Church of England*?

B. I do not say, *in the Church of England*, but among Men of the *Church of England*, or rather not so much of, as *in the Church of England*; and that not as *Sons*, but *Spyes* and *Intruders*: For as our *Saviour* was follow'd by many *for the Loaves*, so, God knows, there are too many, that pretend to be of the *Church of England*, for the sake of *Secular Advantages*: who are perhaps forward enough in *Observing the Outward Ceremonies*, and are wonderfully zealous as to the *Externals*; but as for the *Life and Power of Religion*, the *Practice* of true and inward *Piety*, *Faith*, *Charity*, *Submission*, *Obedience*, whether *Active* or *Passive*, they are only *Lip Devotees*. These Men may
stand

stand by the *Church*, while she *Feeds* and *Maintains* them ; but if she's in *Danger*, or under *Persecution*, they are ready to Forsake her, as, they say, *Rats do a Falling House*. So that the Truth of the Matter is this, The *Doctrine* indeed of the *Church of England* is *Primitive*, and *Pure*, and *Orthodox* ; but the *Professors* thereof have suffer'd almost a general Defection: We have bely'd our *Principles* by our *Practices* ; and indeed, if so sad a Truth must be spoken, all *Christendom* languishes : *Christianity* is little more than a *Name*, and a *Pretence* , and a *Shew*. There are *Ordinances*, and *Prayers*, and *Preaching* , and *Sacraments*, and *Canonical Hours*, and *Lord's Days*, and *Holy-days* observ'd, and the Face of *Religion* is pretty well regarded ; but the *Power*, and *Essence*, and *Vertue* thereof is rarely to be found any where.

Now this I say ; that a People in such a Condition is very much out of the way ; that there can be no well-grounded *Hopes of God's Favour*, where there is not an *unfeigned* and *substantial* *Practice of Religion* : That there can be no true *Unity*, where we are not
first

first *United* unto God; there can be no *Success* without the Divine Favour; and that is not to be rationally expected, where true Piety is not observ'd: *There is no Peace to the Wicked.*

A. But how shall all this *Irreligion* and *Atheism*, and *Libertinism*, and *Corruption* be removed, and be cast out of Doors, and *everlasting Righteousness* be brought in?

B. In general, we must all aim at *Sincerity*, we must begin with the *Heart*, from whence are the Issues of all *Words*, *Thoughts* and *Actions*; Then we must follow the Direction of God's *Word*, and also of the *Law of the Land*; and lastly the just and fair Rules of *Prudence*, which are squar'd by *Reason*, and approv'd by *Experience* and *History*.

We must endeavour to Act like *Wise Men* and *Good Christians*, not to be *Puffed up with Success*, which brings in all sorts of Vices, together with the Wrath of God; nor to be *Dejected* in *Adversity*, which argues want of *Manly Courage* and *Heavenly Faith*; but be always *Thankful*, and *Humble*, and *Careful*, and *Watchful*, lest we are surpris'd with

with *Sloth*, or *Vice*, or *Folly*, or any sudden *Calamity*.

We must have a Care of being enveagled with too great a *Love of the World*; for *Covetousness* is the Root of all Evil; and he that loves the *World* too much, must needs love *God* too little; and he that will leave *God* for *Gain*, will sell his *Soul* for a *Price*; and he that will do thus much, will not scruple to sell the *Laws*, and *Faith*, and *Honour*, and *Religion*, and the *Queen* her self, *God* bless Her, if *Occasion* once offer. To avoid this *Mischief*, may it please *God* to Direct her Majesty, not too readily to believe every *Recommendation*, but to make a strict and secret Enquiry by more than One, and that by Persons of *Judgment* and *Candor*, for fear of *Misinformation*; that so true *Piety*, and *Loyalty*, and *Vertue*, and *Courage*, and *Learning*, and *Merit* may thrive; and that *Good*, and *Honest*, and *Orthodox* Men may be countenanced, and the Antient *Nobility* and True *Englishmen* cherish'd; and that Rewards may henceforth be Dispenc'd by the Hands of her sacred Majesty; that so She alone may grow Rich in the Affections

Affections of her People, not trusting false *Sycophants* to Surfeit on Royal Bounty, while *Modesty*, and *Integrity*, and *Worth*, and *Vertue* are cast out to starve.

It will therefore highly become her Majesty's Wisdom and Goodness, never to make use of * any one wicked Person in the Management of her Business, as knowing, that the *Blame* of all *Miscarriages* will be laid at her Door. But if Men still use *evil-Arts* to get *Estates*, *Honours*, *Dignities*, *Places*, or *Preferments*, as soon as ever discover'd, let them immediately be *Discountenanced*, *Degraded*, *Obliged to Refund*, *Sham'd*, *Put out of their ill-gotten Places*, or otherways *Punish'd*; and then certainly these *Arts* will be less *Practis'd* for the future, and *Probity*, and *Parts*, and *Industry*, and *Merit*, and *Learning*, and *Modesty* will find better Encouragement. But then Care is to be taken, that *Justice* be equally and impartially distributed, and

* Εἰς ἀρχὴν καταστάσεις, μηδενὶ χρεὼ ποιησῶ πρὸς τὰς διοικήσεις· ὧν γὰρ ἂν ἐκεῖν' ἀμάρτυ, σοὶ τὰς αἰτίας ἀναθήσομαι. *Isocrat.*

the *Great Offenders*, as well as the *Puny Ones*, brought to condign Punishment.

Another thing necessary for the good Administration of Affairs in Church and State, is, that all such Persons, who stand at the *Helm*, should immediately put on a * *Publick Spirit*, and make it their chief Business, not so much to *enrich themselves*, or raise their *Families*, and *Relations*, as to seek the *Advantage* of the *Commonwealth*. If *Publick Persons* Act with *Private Spirits*, there can very little Good be expected: For such Men will hardly ever prefer any but their own Creatures; and a *Nephew*, or a *Nurse's Son*, or a *Son's Tutor*, or a *Fellow Collegian*, or a *Fellow-Townsmen*, or a *Chaplain*, or a *Kinsman*, or any Recommended from any of these, shall, without any further Merit, be admitted to their Favour, and Prefer'd before an *Elegant Latinist*, or an exact *Linguist*,

* *Omnino qui Reip. præsunt, duo Platonis precepta teneant, Unum, ut Utilitatem Civium sic tueantur; ut quicquid agant, ad eam referant, obliti commodorum suorum, &c. Cicer. Offic. lib. I.*

a sweet *Poet*, or a Faithful and Diligent *Historian*, a Wise *Philosopher*, a Nice *Casnist*, an Eminent *Critick*, a Learned *Philologer*, a Sound *Divine*, or indeed, an Universal *Scholar*. *Publick* Persons, without a *Publick* Spirit, are the very Bane of the *Publick*; and yet this Poyson is got into the *Church* and into the *Universities*, into the *Court*, into the *Exchequer*, and into the *City*, into the *Camp*, the *Inns of Court*, *Bench* and *Bar*, and where not? Whereas the Method and Guise of the Old True-*English* Spirit was to shew *Grace*, and *Favour*, and to bestow *Honour* and *Advantage*, only, or however, principally, unto *Real Worth*, transcending *Merit*; *Loyalty*, *Modesty*, *Learning*, *Piety*, *Valour*, *Skill*, *Conduct* and *Ability*.

A. Whence, I pray, came all this *Corruption* at first? And how may we get clear of it at last?

B. It came from *Evil Counsel* and neglect of *Law* and *Discipline*, in the *Rulers*, and can never be removed but by *Good Counsel* and a due Execution of *Law* and *Discipline*; so says *Solomon*, *Ecclesiast.* c. 10. v. 5, 6. *There is*

an Evil which I have seen under the Sun, as an Error which proceedeth from the Ruler: Folly is set in great Dignity and the Rich (in Parts and Merit) sit in low Place. Yet let not her Majesty be Discouraged; the Work is Great, and the Success doubtful, but not desperate; Many cry out, That things are past Cure, the Malady is too far gone; there will be too Potent Opposition; but let not all this discompose our Minds, or dash our Hopes, or prevent our honest Endeavours. *Quid tentare nocebit?* These Bugbears and Scare-Crows, are only set up by your Foolish or Knavish Rhodomonts, to take off the Edge of our Courage. But indeed however difficult the Matter may seem, because of the exceeding Growth of Wickedness and Profaness; 'Tis notwithstanding, if we duly consider, not only possible, but very feasible. The Advice of * one Wise Man, well practis'd, will save a Commonwealth; and to bring this to pass, there is nothing requisite in a Supream Magistrate, but an Hereick, and steady Faith in God, and a Princely Resolution, to encounter these Monsters; for tho' the Hearts of some Princes may be apt to fail them, yet if they rightly

* Unus Vir
cordatus
potest hoc
reum pra-
stare, quod
Reip. in-
terest.

consider the Goodness of the Cause, and the Advantage of the Success, they will rather venture to *displease Bad Men* by a *strict and thorough Reformation*, than to *Betray and Discourage Good Men*, to *Offend God Almighty*, and to endanger their own Safety, by *Timorousness and Inconstancy*: For in this Sense also it is most true, Whatever Prince by *worldly Policies* alone, will

* Sudan-
dum est
qui Magi-
stratum ge-
runt. Pro
Communi-
bus Com-
modis ade-
unda Ini-
micitia,
subeunda
sape pro
Repub.
tempesta-
tes: Cum
multis Au-
dacibus,
Improbis,
nonnun-
quam eti-
am Poten-
tibus, di-
mican-
dum.
Cicer. pro
Sest.

seek to *save his Life and Dignity*, shall lose both; and Whoever will venture all, by doing according to the Direction of *Truth and Conscience*, shall save all. A Chief * Magistrate, must labour hard to save the whole: For the Publick Advantage he must venture to *Displease some*, nay very often undergo great Difficulties for the Good of the Realm: He must resolve to contend with many *Insolent Offenders*, and sometimes those *Mighty Ones* too. But let this be the Rule, and all is safe; if the Work be *Good*, and *Just*, and *Praise-worthy*, for the *Glory of God* and the *Advantage of his Church*, Fear nothing, neither Men, nor Devils; We have more on our side, than all the Powers of *Earth and Hell* can match; If God be for us, who can be against us?

But

But if the Advice tend apparently to the *Dis honour* of God, and the *Dis advantage*, *Prejudice*, and *Division* of his *Church*, reject it straight with *Indignation*: 'tis not of God, and whatever is not of God, shall not stand.

And 'tis to be heartily wish'd, that as Evil Men are industrious to promote their own Designs, tho' to the hazard of all; so Good and Honest Men would be more *watchful*, and *careful*, and *zealous* for God's Glory, Her Majesty's, and the Nation's true Interest; And that the *Children of Light* would not always be less *prudent* and *circumspect*, than the *Children of this World*, in their generation: But rather approve themselves *Wise unto that, which is good*, tho' *simple concerning evil*: So to make an equal Mixture of the *Dove's Simplicity* and the *Serpent's Sagacity*. But above all, the Hearts of all good and Loyal Men earnestly pray, That it would please God to give unto her Majesty's *Council* and *Parliaments* the Spirit of *Courage*, and *Vertue*, and *Wisdom*, and *Loyalty*; that her Majesty may never feel the Want of sound and wholesom *Counsel*, and ever prudently encline to follow the best Advice, and take the most

most Honourable Courses, and keep strictly to the *Old Constitution*; but never *Oppose* the *Truth*, or indeed be but *indifferent* and *lukewarm* in its defence.

A. You mention many *Occasions* of *Abuses*; are there any more?

B. Too many, I doubt, to enumerate at this time; but one particularly is the *Raw Education* of *Children*. Many *poor, weak, ignorant* Fellows are oblig'd to keep *School* for a *Livelihood*; whereas the *Teaching* of *Children* is a *Work*, that requires the greatest *Honesty* and the greatest *Abilities*. Then our *Nobility* and *Gentry*, who go to the *Universities*, for the most part, make but *little Stay*, and much less *Progress*, there. Hence our *Officers*, and *Judges*, and *Magistrates* being too often but of small *Abilities* themselves, so seldom make a right *Judgment* of those, whom they *Prefer*; but *Plagiarys*, *Cringers*, *Pretenders*, and *Half-Scholars* run away with the *Garland*, which, for want of *Wise Judges*, is given away from *Apollo* to *Marsyas*. And indeed the unequal *Distribution* of *Punishments* and *Rewards* is the *Original* of many complicated *Evils*: *True Industry*, and *Merit*, and *Good-Temper*, and *Learning* are sup-
planted

planted, and betray'd, over-power'd, and out-voted, and out-nois'd by *Subtlety*, and *Fawning*, and *Craft*, and *Confidence*, and *Pretence*; and if *Preferment* * must always fall to the *Undeserving*, how shall Men be encourag'd to *Deserve gratis*? 'Tis true, there are some *Elevated Souls*, who, tho' they excell most Men in *Merit*, do as much surpass others in *Modesty*, and hardly ever of themselves make any, or very little, *Pretence* to *Preferment*. They * love *Truth*, and *Vertue*, and the *Church* for their own *Worth*, not for any worldly *Advantage*, they expect therefrom; and such Men indeed *do well*, and *judge aright*, and *verily they shall have their Reward*. But it is little to the Honour of Great and Leading Men, either in *Church* or *State*, to neglect these Friends of God, and to leave them destitute of all manner of Assistance, but what they

* *Ubi Meros præmia sequuntur, haud facile Quisquam gratuito bonus est.* Salust.

Præmiis Animi Mortalium ad Virtutem accenduntur, quæ si detrahās, aut immerentibus tribuas, ipsa Virtus elanguescit.

Quis enim Virtutem amplectitur ipsam, Præmia si tollas?

* *Fecunda est Virtus eam exercentibus; unde mirum est, quosdam ad id mercede velle conduci; quum ipsa Virtus abunde Magnum sit sui Præmium.*

from

receive from the inward Comforts of their own Conscience; while others of an inferior Character, have free access to Honour, Dignity and Preferment.

A. This is an hidden and unobserved Original of Evil indeed; and all sorts of *Injustice*, and other *Mischief* are necessary Consequences thereof; Have you any other *Causes* to enquire into?

B. There is another, as *hidden* and *unobserved*, *Cause*, which indeed is the very *Source* of Evil; and that I reckon to be *Irreligion* and *Atheism*, which of late have gather'd too much Strength, by the Remissness and ill Examples of those, that should be Lights both in *Church* and *State*. But the first *Cause* of these Evils is to be refer'd to Neglect in *Education*, to a Want of early *Catechising* and a sober *Practice* of *Religion* and *Vertue* in Families. How came so much *Lewdness* and *Debauchery* among the *Nobility* and *Gentry* of these Realms, but only because Religion of late has been look'd on among them as an *indifferent* Thing? Hence so many *Wives* notoriously unchast, so many Children disobedient, so many Servants unfaithful, their *Lords* and *Masters* giving such ill Examples, and taking so little Care to *Instruct* and
Educate

Educate their Families, or to menage their Estates with *Prudence* and *Frugality*. Hence comes an Inundation of Miseries, their *Health*, their *Wealth*, and their *Credit*, and *Honour* is impair'd; and they are at a Loss for a Remedy, which never indeed can be had; till they bring back into their Families the sober and sincere *Practice* of *Religion*, which only can add a due Restraint to all the Exorbitances of Mankind, by teaching *Temperance*, by laying *Bands* of *Vertue* and *Reason* upon their Minds, and implanting the *Fear of God* therein. Where Religion is once turn'd out of doors, it is of necessity, that all manner of *Wickedness* and *Misery* should enter in, both as a *Consequence* and a *Punishment*. For there can be no true *Content*, *Peace*, or *Quietness*, where God is neglected, from whom only those Blessings, and all others, flow; as even *Aristides* the Heathen Orator could acknowledge, οὐ γὰρ ἐστὶν ὅπως ἡσυχάσωσιν ἱ ἀμαρτανόοντες, and *Isaiah*, c. 48. v. 22. & c. 57. v. 21. *There is no Peace to the wicked.*

A. I now begin to see the *Design* of your *Honest* and *Well-intended Discourse*; that it is to shew unto *England*, an *Infallible* and *feasible* Way, as you said, to make the *Queen Great* and *Happy*, the *Nation Glorious*, the *Church Triumphant*, and our *Fleets* and *Armies Victorious*.

Be

B. Even so: For if, according to her Majesty's Desire, all Bodies of Men will but joyn to promote the Common Peace, and Charity, and Unity, and Uniformity, without Hypocrisie, without Interest, and Design, in Simplicity of Heart, with Integrity and Holiness of Life, bearing a Principal Regard to God's Commandments; then shall *War* be soon swallow'd up in *Victory*, and *Peace*, and *Justice*, and *Truth*, and *Piety*, and *Learning*, and *Virtue* will re-flourish, and our Gracious Queen and her God-directed Counsels will prosper, and *Trade* will Revive, and the Church of England will appear *Venerable*, and *Gracious*, and even here *Triumphant* and *Glorious*. But we must first *Cleanse* the *Temple*, before the *City*, and *Court*, and *Country* will be *Purged*. We must *Reform*, not our *Doctrine*, not our *Liturgy*, not our *Church-Discipline*, but rather *Live* according to *them*, and *Reform* our *Manners* and our *Lives*; and then *Profelytes* will flow in unto us every day: For 'tis only the dissonant *Practice* of her Sons, that has hindred the Success of the *Doctrine*, and indeed tainted the *Reputation*; of the best Principled *Mother-Church* in the World.

Now that the Enforcement of this, may be the End of all her Majesty's Councils, of her Parliament's Endeavours, and of her People's Practice, God Almighty in his Great Mercy Grant, to the Glory of his own most Holy Name, and the Good of the three Kingdoms, for *Jesus Christ's* sake!

Amen.

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A. Amen, I pray God.

F I N I S.

THE
CASE
OF THE
Church of England,
Truly, Fairly, and Impartially
STATED,

And Freely Submitted to the unbiass'd
Consideration of all Sober, Candid,
and Sincere *Christians*, of what De-
nomination soever.

*Kings shall be thy Nursing-Fathers, and Queens
thy Nursing-Mothers. Isai. c. 49. v. 23.*

*Principes hujus Seculi rationem reddituri sunt,
propter
Ecclesiam, quam à Christo tuendam susceperunt.
Isidor. Hispal.*

By the same Hand.

LONDON: Printed in the Year. 1703.



(I)

THE
C A S E
OF THE
CHURCH of England
Truly, Fairly, and Impartially
Stated, &c.

HE, that would really *do Good* by *Speaking* or *Writing*, must in *Prudence* beware of Giving any *Just Offence*: He must endeavour to engage the *Ears*, if ever he hope to win the *Heart*. Otherwise he does but lay a *Scandal* in his own way, and creates a *Prejudice* sufficient to spoil his Cause, how plausible soever. It is not therefore only *Requisite* to deliver *Truth*, but it must be done with *Candor* and

Simplicity ; with *Meekness* and *Calmness* ; that it may appear not to be influenc'd with *Ambition* or *Design* of *Conquest* ; but with *Sincerity* and *Zeal* for *God* and his *Truth*.

While thus we do, if any chance to be displeas'd, they shew themselves to be rather *Lovers* of *Themselves*, than of *Religion* : They are *Evil-Workers*, and so apt to storm, and rage, and grow *Angry*, when they find their *Evil-deeds* are brought to *Light*. But however, if it must needs so fall out, we not only may, but must, even run the Hazard of *Displeasing* the *Bad*, while we do *Service* to the *Good*, namely by *Pleading* for *God*, and his *Church*, and his *Truth*, and consequently *Promoting* the *Interest* of all *Sober*, *Sincere* and *Honest Christians*.

It is impossible, but that Offences will come : But woe unto him, thro' whom they come. If any are offended with me for speaking the *Truth*, *God* and *Conscience* will acquit me ; they take the *Offence*, I give none. My *Design* is *Peace*, but while I *Speak thereof*, they *make themselves ready for War*. I shall not therefore offer to *Argue* and *Dispute*

pute with the *Adversaries* of either *Party*, much less to exasperate any *Body*, but shall *briefly* and *clearly*, and I'll promise *faithfully*, shew their *false Grounds*, and *frivolous*, and *weak Pretences*, and the great *Folly* and *Unreasonableness* of their *Obstinacy*.

Ecclesiastical Laws.

The Dissenting Brethren cry out mainly of the intolerable Burthen of our *Ecclesiastical Laws*, never considering, that 'tis much more heinous to obey the Dictates of a perverse and erroneous *Will*; nor taking any heed to that *Obedience*, which all Men owe to the *Higher Powers*; nor at all weighing the Absolute Necessity there is in *Church*, as well as in *State*, for Good and wholesome Laws to be set forth, and consequently to be *Obeys'd*; and that the same Reasons, whereby they Pretend to exempt themselves from the Observance of these Laws, might as well be urg'd to excuse them from all other Laws, *Humane* or *Divine*.

Christian Liberty.

The *Christian Liberty* is not a Privilege to do what we Will against *Law* and *Reason*; but where no *Law Commands* or *Forbids*, there to *Act*, as we shall judge most fit,

fit, proper and convenient ; but yet in *Prudence, Humility, and Charity*. It seems to me a *strange and perverse* way of Reasoning ; For People *weak and simple*, pretending to be *Christians*, and that of a *Purer* Sort, to boggle at things, in which they know no positive harm ; and yet *without any Scruple* to deny *Obedience* to their *Lawful Superiors*, and to separate from the *Communion of The House of God, which is*, as St. Paul says, 1 Tim. c. 3. v. 15. *the Church of the Living God, the Pillar and Ground of Truth*. Such Men ought to learn, that it is the Talent only of a *Few* to Dispute ; but it is the *Duty of All* to Obey.

Common-Prayer. They Decry our *Liturgy*, as *Popish* ; but can never be Able to shew any one *Popish* Prayer therein, or any one *Popish* Doctrine maintain'd thereby. There were of old many good *Liturgies*, both in the *Greek* and *Latin* Churches, before *Popery* came in. The *Flower* of the best of them we have retain'd ; but cast away the *Bran* : so that now 'tis a meer *Calumny*, and a gross *Sin* against *Charity* and *Truth*, and consequently against the *Holy Ghost*, who is the Spirit of
Love

Love and Truth, still to call our *Liturgie Popery*. Let such beware, they make not good the *Suspicion*, that therefore they are displeas'd with our Prayers, because the *Prince* and the *Royal Family*, and the *Hierarchy* are therein so constantly remember'd : Or that they Decry it, as a *Form* ; on which account even the *Lord's Prayer* it self, is by many of them too much disus'd and disregarded ; tho' the most notable *Instance* and *best Argument* for *Formes*, of any in the World.

*Forms of
Prayer An-
tients.*

First, we find God himself Prescribing unto *Aaron* and his Sons, and Successors, the High-Priests for ever a Form of Blessing the People, as *Numbers*, c. 6. v. 22. &c. And the Lord spake unto *Moses*, saying ; Speak unto *Aaron* and to his Sons, saying ; On this wise ye shall bless the Children of *Israel*, saying unto them : *The LORD bless thee and keep thee. The LORD make his Face shine upon thee and be Gracious unto thee. The LORD lift up his Countenance upon thee and give thee Peace.* Again we find *Moses* Prescribing unto the People of the *Jews*, a Form of *Thanksgiving*
and

and Prayer, as Deuteronomy, c. 26. v. 5. &c. And thou shalt speak and say before the Lord thy God; *A Syrian, ready to perish, was my Father, and he went down into Egypt, and sojourned there with a Few, and became there a Nation, Great, Mighty and Populous. And the Egyptians evil intreated us, and afflicted us, and laid upon us hard Bondage. And when we cry'd unto the Lord God of our Fathers, the Lord heard our Voice and look'd on our Affliction, and our Labour, and our Oppression. And the Lord brought us forth out of Egypt with a Mighty Hand; and with an out stretch'd Arm, and with great Terribleness, and with Signs, and with Wonders. And he hath brought us into this Place, and hath given us this Land, that floweth with Milk and Honey. And now behold I have brought the first Fruits of the Land, which thou, O Lord, hast Given me. I have brought away the Hallowed Things out of mine House, and also have given them unto the Levite and unto the Stranger, to the Fatherless, and to the Widow, according to all thy Commandments, which thou hast commanded me. I have not Transgressed thy Commandments, neither*
have

have I forgotten them. I have not eaten thereof in my Mourning, neither have I taken away ought thereof for any unclean Use, nor given ought thereof for the dead: But I have harken'd to the Voice of the Lord my God, I have done according to all, that thou hast commanded me. Look down from thy holy Habitation, from Heaven and bless thy People Israel and the Land, which thou hast given us, as thou swarest unto our Fathers, a Land, which floweth with Milk and Honey. We find also Moses himself constantly making use of one and the same Form, at the setting forth of the Ark, and at the Resting thereof, Numbers c. 10. v. 35. &c. And it came to pass, when the Ark set forward, that Moses said; Rise up, Lord, and let thine Enemies be scatter'd, and let them, that hate thee, flee before thee. And when it rested, He said; Return, O Lord, unto the many Thousands of Israel.

Besides, we read, That in the Jewish Church, the Psalms of David were
 * 2 Chron. c. 29. us'd as Forms, * Hezekiah
 v. 30. the King and the Princes,
 commanded the Levites to sing Praises
 unto the Lord; with the Words of Da-
 B vid

vid *and of Asaph the Seer*, and they sang Praises with Gladness, and they Bowed their Heads and Worshipped. We also find many Forms of *Doxologie* represented unto us by the *Prophets*, and in the *Revelations*, as having been us'd by the *Saints* and *Angels* in Heaven. And * *Constantine* the Great himself compos'd, and gave a short Form of Prayer, even to his *Pagan* Soldiers, which he enjoyn'd them to make use of every Lord's Day.

* Euseb.
Vit. Con-
stant. M.
l. 4. c. 20.

The Antient *Jews*, we know, had their Publick *Liturgie*, and all the *Rabbies* gave particular *Forms* of Prayer to their *Scholars*, as we read of *John Baptist* and our *Saviour Himself*; nay our *Lord* not only condemn'd the *Rash* and *Vain Repetitions* of the *Pharisees*, as too indeliberate and unworthy of God's Presence, but practis'd by a *Form* himself; tho' he had the *fulness of the Spirit*, and certainly knew how to pray better, than any Mortal whatsoever: Yet of him it is recorded, no doubt, for our Instruction. *Matt. c. 26. v. 44.* *That he Pray'd three Times, saying the same Words.* I will add, *ex abundanti*, that the old Heathens, *Greek* and *Latin*,
had

had their *Liturgies* and *Forms* of *Prayer*, and *Hymns*, and *Collects* to their Gods, on particular Occasions, as it may appear from the old *Hymns* of *Orpheus*, *Homer*, and *Callimachus*, *Trismegistus*, * *Simplie.* *Xenophon*, *Plato*, *Plutarch*, *Epicetus*, in ipso fine *Comment.* * and others. And *Plato* witnesses, that in *Epicet.* *Homer* taught his Disciples this Brief and Comprehensive Form,

Ὁς βασιλεῦς, τὰ μὲν ἐθέλων, καὶ εὐχομένοις καὶ ἀνδύουσιν,
Ἄμμι δ' ἰδὲ. τὰς λυγροὺς καὶ διχομένους ἀπάλλαξε.

*Great Lord, grant Good, whether. Pray'd
for, or no ;*

But Evil, tho' we pray for't, don't bestow.

Among the old Heathen *Romans*, there was a set Service, a prescribed Form of *Common Prayer*, in their Temples; and they had a particular *Officer* in that State, who was *Conditor Precum*, that made their *Collects* and *Prayers* upon Emergent Occasions. And every *Five Years*, *omni Lustrum*, there was a *Review*, and an *Alteration*, in their *Prayers*; the State of things being presumed to have receiv'd so much Change in all that time; as that it might be requisite to change some of their *Prayers* and *Col-
lects*.

lects also. It should not therefore seem strange to any *Sons of Antiquity*, that as at first a set Number of *Prayers* and *Collects* were appointed in our *Church*, so others, upon just Occasion, *have*, and *are*, and *may* be further added.

Now if our *Church*, from the *Antient* and *General* Tradition of *Heathens*, the Concurrent usage of the *Jewish* Church, the Example and Practice of *Our Saviour* Himself, and the *Primitive Christian* Church, hath also adjudged Set Forms of *Prayer* of most use for the *Publick*, as well on the foresaid Accounts, as also for the better Avoiding of *Confusion*, or *Scandal*, or *Indevotion* in the Church of God, either from the *Pharasaical* Pride, or Ignorance, or Inadvertence and Negligence of them, that Pray, all which are more easily Prevented, when Men are not left to their own Wild, and sometimes Indiscreet Fancies, but are stinted to a Set *Form*, and are beforehand directed, what they are to say: If for all these, and other the like Reasons, the Church of God hath so judged, and so determin'd and enjoyned (not in the mean time Forbidding any to make use of their proper Gifts in Private;

(II)

vate ; because then there is no room for Pride to hurt themselves, or Ignorance to offend the Church) then surely those, who reject such a *Rational*, and *Antient*, and *Profitable* Constitution, and so despise the *Church*, they despise *Christ* also, and by Consequence his *Father* too.

But the *Opposers* of these Truths cry out, they can Edify more by other Prayers. So indeed some are taught to say ; but 'tis a Mistake : They are not more Edify'd ; but only their *Passions* are more inflam'd, their *Fancy* more tickled, their *Curiosity* more excited, their *Imagination* more mov'd, and their *Senses* more affected : But true Edification requires an inward *Renovation*, a thorough *Change*, of Life, an impartial *Equality* and *Constancy* in Religion ; and all this, blessed be God, our Prayers have, and do produce in Men daily.

There can be no Publick Practice of Religion, without a due and regular Observation of *Place*, and *Time*, and other Circumstances, relating to the *Persons*, or *Matter*, or *Manner*

* p. 52. *vid.* *Manner of Religion.* And
Dr. Cave's * *Clemens* in his first Epistle
Primitive to the *Corinthians* assures us,
Christianity that our Saviour *Christ* did
 Part. 1. c. 6. not only appoint the *Times*, when, the
Persons, by whom, but the *Places* also,
 where, He would be Solemnly Serv'd
 and Worshipped.

These *Places* were first call'd *ὑπερῶνα*,
Upper-Rooms, like that of *Daniel*, men-
 tion'd *Dan. c. 6. v. 7.* after *Βασιλικαί*,
 * *De Schism.* *Basilica*, or *Royal Houses*,
Donat. l. 2. whereof * *Optatus* reckons
 p. 40. the *Christians* had above
Fourty at *Rome* in the Days of *Dioclesian*;
 and *κυριακά*, *Churches*, *Euseb. l. 10. c. 2.*
 of which the Learned Mr. *Joseph Mede*,
 in his *Discourse concerning Churches*, and
 * Part. 1. c. 6. *Dr. Cave* in his * *Primitive*
 * *Ibid. c. 7. p.* *Christianity.* Who proves
 115. *ExConcil.* also, * That after the *Church*
Illiberit. Canon. was establish'd under the Fa-
 21. p. 28. vourable Laws of *Christian*
Emperours, they allow'd no *separate*
Assemblies, no *Congregations*, but what
 met in the *Publick Church*. If any man
 took upon him to make a *Breach* and
 draw People into *Corners*, he was pre-
 sently condemn'd, and a suitable *Penal-*
ty put upon him. *Eusta-*

Eustathius, a Priest, but not, as some
 mistake, Bishop of *Sebastia*,
 a Man however, pretend-
 ing to great Strictness and
 Austerity of Life, began to cast off the
Discipline of the Church, and to intro-
 duce many odd Observations of his own:
 Among others, he condemn'd Priests,
 that were Married; presum'd to Fast on
 the Lord's Day, contrary to the Practice
 and Order of the Church,
 * Sozomen. l. 3. c. 14. p. 521. & * and to Keep Meetings in
 Socrat. l. 3. c. 43. Private Houses, drawing a-
 way many, but especially Women, who
 leaving their Husbands, were lead away
 with Error, and thereby fell into great
Filthiness and *Impurity*. No sooner did the
 Bishops of those Parts discover this Schism,
 but meeting in Council at
 * Ann. Christ. 340. * *Gangra*, the Metropolis of
Paphlagonia, they condemn'd and cast
 them out of the Church, passing, among
 the rest, these Canons, which I would
 have our Dissenting Brethren and their
 Leaders diligently to con-
 sider, * If any one shall
 Teach, That the House of God is to
 be despised, and the Assemblies, that are
 held therein, let him be Anathema. If
 any

any shall take upon him, out of the Church, privately to Preach at home, and making light of the Church, shall do elsewhere those things, which are to be done only in the Church, without the Presence of the Priest, and the Leave and Allowance of the Bishop, let him be Anathe-

* Canon 31.

* Canon 5. *Vid.*
Dr. Cave *Primitive Christian*.
Part. 1. c. 7.
p. 116.

ma. Correspondent to which the * Canons, call'd Apostolical, and the Council of * Antioch ordain, That if any Presbyter, setting light by his own Bishop shall withdraw, and set up separate Meetings, and erect another Altar, That is, as Zonaras interprets, keep unlawful Conventicles, Preach privately and administer the Sacrament; he shall in such a Case be Deposed, as ambitious and tyrannical, and the People, Communicating with him, be Excommunicated, as being Factious and Schismatical; Only this not to be done, till after the Third Admonition.

The Necessity of Churches was never impugned by any Man in his Wits, as I know: But the Indifferency, wherewith they are by some adhered to, is very deplorable; and, if we will consult Reason, and the Practice of the Pri-

Primitive *Christians*, no way *Justifiable*.

Dedication of Churches. I will not pretend to Affirm any Positive *Holiness* inhe-

rent in our Churches; tho' we find, among the *Jews*, God himself command-

ed them, *To Reverence his Sanctuary*; * *Levitic.*
and it is call'd the * *Holy Sanctuary*; c. 16. v 33

and we read, how solemnly King *Solo-* † *1 Kings*
mon † Dedicated his *Temple* unto God, c. 8. & 2:
and the Scripture frequently mentions *Chron. c. 6.*

the *Sanctum Sanctorum*, or the *Holy of Holies* in that *Temple*: And yet behold,

a Greater than *Solomon* is here. We may learn from *Eusebius* and other *Ec-*

clesiastical Writers, how, in the Days of the Great *Constantine*, *Christian Churches*

were also solemnly Dedicated to the Service of God. About the xxx Year

of his Reign, that Emperour built a stately Church at *Jerusalem*, over the

Sepulchre of our *Saviour*; which was dedicated with singular Magnificence

and Veneration; and for the greater Honour of the Solemnity, by his *Impe-*

rial Letters, he summon'd the Bishops, who from all Parts of the *East* were

then met in *Council* at *Tyre*: At the De-

dedication whereof He himself made that Excellent Oration, inserted into the Bo-

: Another particular
Eusebius gives
of the Church of
Tyre

* l. 10.
c. 4. fol.
377.

dy of his * History. At these *Dedications* all *Things* belonging to the *Church* were set apart, or *Consecrated* to God, and his Service in the *Church*, as the *Communion-Table*, and *Plate*, and the *Desk*, and *Pulpit*, and the *Font*, the *Cæmitery*, or *Church-Yard*, and the *Bells*.

Bells, not to drive away *Devils*, but that they might not be turn'd to *Prophane*, or *Secular* Uses. On the same Account also *Persons* belonging to the *Church*, are *Ordain'd*, *Consecrated*, and *Set-apart*, by Religious Rites, For *Reading* of Prayers, *Preaching* the Word, and *Administring* the Holy Sacraments, as *Priests* and *Deacons*; *Bishops* also being set over the whole Flock by particular *Institution*. The *Popish* Ceremonies we reject, as also their Pretences, as to any *intrinsic Holiness* in these Things; but we receive with Respect the *Primitive Rites* and *Ceremonies*, used at these *Dedications*, such as * the *Performance* of *Divine Offices*, *Singing* of *Hymns* and *Psalms*, *Reading* and *Expounding* of the *Scriptures*, *Sermons*, and *Orations*, *Receiving* the Holy Sacrament, *Prayers* and *Thanksgivings*, *Liberal Alms* bestow'd on the Poor, and Great

* Vid. Dr.
Cave's Pri-
mit. Chri-
stianity, l.
1. c. 6. p.
102.

Great Gifts given to the Church, Mighty Expressions of Mutual Love and Kindness, and Solemn Feasting and Rejoycing.

And now dare any Christian call these Houses of God, thus Solemnly set apart to his Worship (in Scorn and Derision) Steeple-Houses; and prefer unto them, their own private Chimney Houses? Let all the Enemies of God and his Church beware of Despising the Church of God, or Forsaking and Slighting that House, which God has accepted to place His Holy Name there.

Ceremonies. Another mighty Objection, by the Art of the Malicious, and the Ignorance of the Unlearned Adversary, is raised against our Ceremonies; as if there was not more Superstition in thus peremptorily Rejecting them, than in the Things themselves. Superstition is an obstinate, unreasonable Opinion either for, or against, any small, external, or indifferent Circumstance of Religion; as if it were of the highest Moment, or greatest Concern imaginable, either to applaud or explode such a Matter. Now how obstinate some are in decrying our Ceremo-

Ceremonies, it is but too evident; but how *unreasonably* this is done, will presently appear. Without some Sort of *Ceremony*, Nothing hardly can be done *well* and *orderly*: In all *Societies*, in all *Countries*, in all *Churches*, in all *Bodies*, *Orders* and *Degrees* of Men, or Women, some particular *Rites* and *Customs*, *Habits*, *Actions*, *Tesseras*, *Emblems*, *Signs*, or *Cognizances* are to be found: In *War*, *Ensigns*, and *Habiliments*, and *Caparisons*, and *Trophees*, and *Watchwords*, and *Sacraments*, or *Oaths*, and different *Motions*, and varieties of *Marchings*, and particular, and distinct Sounds of *Drums*, and *Trumpets*, and other Military Musick, with other *Forms* and *Circumstances* innumerable. In *Peace*, Crowns, Sceptres, Globes, Rings, Mitres, Crofiers, Collars of SS. Garters, Maces, Tipstaffs, Staves, Rods, Gowns of Office, Robes of State, Badges and different Habits, of different Orders and Degrees of Men; the Mystery and Meaning whereof *Wise* Men only understand; but yet they are by all allowed without Scruple. And yet the Use of the Sign of the *Cross*, or a *Ring*, or a *Cringe*, or a *Bow* in Religion are
look'd

look'd upon, as *Monstrous*, as *Superstitious*, as *Popish*; when we are able to prove 'em both Antient, and Innocent, and Primitive, and Orthodox, and Useful to Religion.

Cross. How can the *Cross in Baptism* give any real Offence to a Man of ordinary *Modesty* and *Understanding*? It is us'd to signify, That the Infant is Baptised in the Name of the Crucify'd *Jesus*: That thenceforth he is not to be asham'd of the *Cross* of Christ, but Manfully to Fight under his Banner, which, as it was Reveal'd, to the Great *Constantine*, is the only *Banner of Victory*. We use it not, as a *Superstitious Amulet*, or Charm against Devils, but as a *Badge* of our *Warfare*, and that we are not Asham'd to take up his *Cross*, and to serve that *God-Man*, whose Name the unbelieving Heathens Derided, as Dying on a *Cross*. Thus we read, how the Primitive *Martyrs* at the Stake, when their *Persecutors* gave out, that they Died for *Sedition*, *Treason*, or *Rebellion*, seeing they could not be permitted to *speak*, nor indeed be *heard*, for the *Clamour* of their Enemies, did then

† *Frontem
signaculo
terere. Ter-
tullian de
Coron. Mi-
litis. c. 3.*

p. 102.
* *De Co-
rona Mili-
tis. vid. Du
Pin's Ec-
cles. Hist.
3 Centur.
fol 82.*

* *Basil de
Spiritu S.
c. 7. p. 351.
Tom. 2.
Vid. Dr.
Cave's*

*Primitives
Christianity
l. 1. c. 10.
p. 212.*

then in the sight of all make use of the Sign of the *Cross* on their Breasts and † Foreheads, that all might thereby take Notice, that the Cause of their Death was only their stedfast Profession of the *Christian* Religion. * *Tertullian* indeed acknowledges the Use of the Sign of the *Cross* among the *Christians* of his Time, to be One of those things, which *Tradition* had establish'd, *Custom* had authoriz'd, *Faith* had made to be observ'd. St. *Basil* * reckons it in the first place among the Antient Customs of the Church, which had been deriv'd from the Times of the Apostles.

The *Ring* in *Matrimony* is quarell'd at by some; tho' this be rather a *Civil*, than a *Religious Ceremony*, and is known to have been in use among the Antient *Romans* and *Grecians*, as well at *Nuptial* Solemnities, as at the Creation of *Doctors*, *Serjeants* at Law, and even at the *Coronation* of Princes; which being an Inoffensive Intimation of *Unity* and *Concord*, is prudently by the Church retain'd still, as many other things of the like Nature have been. So the Name *Sacrament* was taken from the *Heathen*, and Consecrated to the Service of a *Christian*

Christian Warfare. So from their *Ter Pulverem Spargere*, we took the use of, *Earth to Earth, Ashes to Ashes, Dust to Dust*; and our *Rosemary* and *Sweet-burnt Wine* at Funerals, and Mourning in *Sables*, was brought from Antient *Heathenism*.

Surplice. The like may be said of the *Surplice*, or White Garment, which was used of old by *Heathens, Jews*, and *Primitive Christians*, not, as if it was thought by *them* or *us*, to add any *Holiness* to him, that wore it; or as if it were *Essential*, and not rather, as we reckon it, *Ornamental* to Religion: but because it does naturally signify and intimate *Cleaness* of *Heart* and *Life*, and may still put us innocently in Mind of the Pure White Robes of *Christ's* Righteousness, wherewith we are all to be Cloath'd; and that especially the *Priests of the Gospel*, are to be Cloathed with *Holiness* and *Candor* of Soul; and *Psalm 26. as Holy David says: * *To wash*
v. 6. *their Hands in Innocency, and so*
to Compass his Holy Altar: It was ever, in all Religions, by all Nations, thought fit to appropriate to Religious Persons,
and

and *Offices*, peculiar *Vessels*, and *Garments*, and the like, and this is still maintain'd in the *Church*, as being agreeable to the *Apostle's Rule*, 1 *Corin.* c. 14. v. 40. *Let all things be done decently and in Order.* Now if to follow this Rule, the *Church* has appointed *Garments of distinction*, not out of any *Pharisaical Pretence to Purity*, but to avoid *Confusion*, and to *Distinguish* the Things of *Religion* from others, what *Danger*, or *Scandal* can there be in the Continuance of these *Ceremonies*? Or rather what *Rashness* and *Insolence* is there not, in the peremptory refusal thereof? The *Apostolical Constitutions* themselves, which, tho' not altogether *Authentick*, are most certainly very *Antient*, take Notice of the *Surplice*, l. 8. p. 139. ΕὐξάμενΘ' ἐν καὶ ἐκὺθ' ὁ ἀρχιερεὺς, ἅμα τοῖς ιεροῦσι, καὶ λαμπρὰν ἐσθῆτα μετενδύς, &c. Then the *Archbishop* Pray'd by himself, together with the *Priests* by themselves, being Clad in a *White Surplice*.

Clemens of *Alexandria* says, φῶτι τοῖς ἀνθρώποις καὶ ἀλλήλων τὸ λυμὸν, *White* doth well become the *Children of Light*. In the *Transfiguration* our Saviour's *Cloaths* were *White*, as the *Light*, even exceeding

ing *White* as Snow ; so that *no Fuller on Earth can white* [any thing so well.] The *Baptismal Garment*, call'd the *Chrisome*, is a *white Vesture* ; and the *Apostles* in the very *Alcoran* are call'd *Elhavarinna*, The *White Men*. Thus the *Elders* in the *Revelations*, c. 4. v. 4. are *Cloathed in White Rayment*. And the *Antient of Days* himself is said to have a *Garment as White as Snow*, *Daniel* c. 7. v. 9. And, that our *Holy Garments* are of this Colour, the Reason is Good, as respecting the *Gospel's Light*, says * *John* l. 1. c. 22. *Gregory*, who was a very Great Master of Reason and Learning.

vessels and
vestments.

The like is to be understood of the Vessels appropriated to the Sacrament of the Lord's Supper, such as the *Bason*, *Flagon*, *Chalice*, and *Paten*, which are of *Gold*, or *Silver*, where they can well be afforded, as best becoming the Dignity of the *House* and *Service of God*. On which account also the *Episcopal Mitre*, and *Crosier*, and *Copes*, *Palls*, *Robes*, *Cushions*, *Cloths* for the *Pulpit*, *Surplices*, *Hoods*, *Altar-Cloths*, and other *Holy Vestments*, were generally very Neat, Rich and Magnificent.

D

And

* *Victor*
Uticens.
de Perse-
cut. Van-
dalor. l. 1.
f. 5. §. 2.
 * *Idem fe-*
re de Aca-
cio Amide
Episcopo
Socrat.

And the Antiquity of this Usage sufficiently appears from that single Story of *Deogratias*, the aged Bishop of *Carthage*, and of * *Acacius* Bishop of *Amida*, and of * *Ambrose* Bishop of *Milan*, who sold the Rich Vestments and Vessels of their several Churches, to Redeem Christian, and Persian, Captives, as we read in *Ecclesiastical History*.

Ecclesiastical Hist. l. 7. c. 2. * *Ambros. Offic.* l. 2. c. 28 p. 50.

The Font.

In the other *Sacrament*, the *ΒΑΠΤΙΣΜΗΝ*, or *Fonts*, were plac'd, at first as near the Church as might be, for Convenience; then in the Church-Porch, to Represent *Baptism's* being the Entrance into the *Mystical Church*; afterwards they were plac'd in the Church it self, but toward the Lower-end, on the same account. And the Font is generally of *Stone*, it may be in Allusion to *Christ*, who was the *Rock*, from whence flow'd the *Waters of Salvation*: Or perhaps, because it was constantly to stand in the Church; that it might not be *Rich* enough to Tempt a *Sacrilege*, nor *Light* enough to be easily born away.

As

As for *Organs* and *Church-Musick*; *Church-Musick*, certainly they, who condemn the Usage thereof, as *Organs*, &c. *Superstitious* (of *Mosaical* Institution) and *Scandalous*, either want Reason, or Modesty. For surely, the Design of *Musick* in Churches was to * raise up the Mind and Heart to a Divine and Heavenly Harmony. That it is proper for that Purpose, we find by our own Experience, the Example of the Primitive *Christians*, and the Judgment of all *Sober* and *Learned* Men, and the Authority of the *Spirit* of God, which enjoyned this *Practice* unto the Royal Prophet; for it was He, and not *Moses*, that settl'd this Institution in the *Jewish* Church and People. So 2 *Sam.* c. 6. v. 5. *David*, and all the House of *Israel* Play'd before the Lord on all manner of Instruments, made of Fir-Wood, even on *Harps* and on *Psalteries*, and on *Timbrels*, and on *Cornets*, and on *Cymbals*; and it is expressly recorded, that this was done by the Command of God himself, 2 *Chron.* c. 29. v. 25. He set the *Levites* in the House of the Lord, with *Cymbals*, with *Psalteries*, and with *Harps*, according to the Commandment

* *Vid. D.*
Augustin.
Tractatus
Musical. 6.

of *David* and of *Gad* the King's Seer, and *Nathan* the Prophet : For so was the *Commandment of the Lord* by his Prophets. And the *Levites* stood with the Instruments of *David* and with the *Trumpets*. And when the *Burnt-Offering* began, the Song of the Lord began also, with the *Trumpets*, and with the *Instruments ordain'd by David* King of *Israel*. By the same Spirit, the same Royal Prophet commands all Men to Praise God with all Sorts of Musick. *Psal. 150. v. 1. Praise the Lord. Praise God in his Sanctuary : Praise Him in the Firmament of his Power. Praise Him for his Mighty Acts : Praise Him according to his Excellent Greatness. Praise Him with the Sound of the Trumpet. Praise Him with the Psaltery and Harp. Praise Him with the Timbrel and Dance. Praise Him with Stringed Instruments and Organs. Praise Him upon the Loud Cymbals : Praise Him upon the high Sounding Cymbals : Let every thing that hath Breath, Praise the Lord. Praise ye the Lord.*

Here we find, *David* gives unto all People the Command, which he himself had receiv'd of God; and surely the

the *Command of God to David*, distinguishes the Matter from the *Mosaical Institution*; for that was fully com- * *Hebr. c.*
manded unto, and * *faithfully* dispens'd 3. v. 5, 6.
by, *Moses* himself.

As for *Vocal Musick* in the Church, it was begun by the Head of the Church Himself, even by our Lord and Saviour; for so *St. Matthew*, c. 20. v. 30. and *St. Mark*, c. 14. v. 26. both speaking of *Jesus* and his Disciples, *When they had sang an Hymn*, after the *Passover* and the Lord's Supper, *they went out into the Mount of Olives*. This *Hymn* is suppos'd to be that, which was call'd *Hallel Matzri*, or the Song upon their going out of *Egypt*, which begins with the 113 *Psalms*, inclusive, and ends with * *Annal.*
the 118 *Psalms*, exclusive; as * *Baronius*, *Ecclesiast.*
Bishop † *Patrick*, and others. And of fol. 187.
the *Primitive Christians*, we shall find † *Mensa*
Pliny witnessing, that they sung *Hymns* P. 31.
to *Christ*, as to a God, *Carmen Christo*, * *Discourse*
quasi Deo, canere solitos, as * *John Gregory* when the
quotes him; that they were wont to sing *Nicene*
an *Hymn* to *Christ* at their *Congregations*. But their *Musick* about that time *gan to be*
was *non Clamans, sed Amans*, it had *sung in the*
more of the *Devotion*, than the *Voice*: *Church.*

was

sent up with *Heart* enough, but for the *Harmony*, much after the rate of their other Accommodations; from the Simplicity whereof, as unequal Time took off, so it added to the Grace and Glory of it. The *Church-Musick* had these Degrees to rise by: The first and ruder Performance was done *Plano Cantu*, by plain Song, as the *Psalms* are most ordinarily Read in *Cathedrals*, or at the best, but as they use to be sung in *Parochial Churches*; where, tho' sometimes the Noise may seem to pretend to a Dash and Sprinkling of Art, 'tis more commonly (and 'tis well 'tis no worse) but all in the same *Time* and *Tune*. From *Plain Song* they got up to *Discant*, and first of all to *Contrapunctum Simplex*, a simple kind of *Countrepoint*, and then *Musick* was in Parts: They sung not all the same *Tune*, but by way of *Consonancy*; yet so, as the *Musick* answer'd Note for Note; as, if there stood a *Minim*, or *Semibrief* in the upper Part, there stood another against it in the lower and inner Parts: so that this *Musick* needed no Bars.

To this, the rare, but intemperate, Invention of the Masters, hath added the *Contrapunctum figuratum*, consisting of *Feuges*, or maintaining of Points, alteration of the Keys, &c. But this last Accession came especially in with the *Organ*; of the Antiquity whereof, now we are to enquire, being thus brought to *Instrumental Musick*.

And Mr. Gregory says, That we must not think the *Organs* in the Old Testament were any such things, as those which we call so now. But I shall take leave to Dissent from that Great Man in some Measure, where his Grounds seem less sufficient. We read in *Job*, c. 30 v. 31. *My Harp is turned to Mourning, and my Organ into the Voice of them that weep.* The *Hebrew* word in *Job* is *Hugab*, which the *Chaldee* still renders *Abub*. Now *Abub* signifies properly an *Ear of Corn*, with the *Stalk* or *Straw*, and by *Translation*, a Pipe made of such a *Reed*, or *Stalk*, *Fistula ex novarum frugum calamo confecta*. I readily Grant, that the first Rise of these Instruments was from such Rustick Materials; but then 'tis acknowledged by him, that the *Hebrew Organ* may be otherwise of
Brass,

Brass, or Iron, as *Maimon* to that place in *Erchin* of the *Talmud* c. 2. §. 3. And therefore *Jubal* may justly be reckon'd to have Taught to Play on such *Organs*, as ours. It was, no doubt, in old use among the *Jews*, and thence came to the knowledge of the *Eastern Church* first. In the *East* they cannot be less Antient, than the first Council of *Nice* it self, as *Gregory* himself acknowledges to appear from this Epigram of the Emperor *Julian* upon that Instrument.

* ἰσλιανῶ βασιλέως εἰς τὸ ὄργανον.

* *Antibolog.*

l. i c. 85. Ἀλλοῖν ὁρώ διονόων φύσιν ἥπ' ἀπ' ἄλλης
 χαλκείης τεύχε' μάλλον ἀνεβλάψουσιν ἄρσενος,
 ἄγριοι δ' ἂν ἀνέμοισιν ὑφ' ἡμετέροις δονέονται·
 ἀλλ' ὑπὸ τρυφῆς προδοῶν σπῆλυγγ' ἀήτης
 νέρθεν εὐτρήτων καλᾶμων ὑπὸ ῥίζαι ὀδύσει·
 καί τις ἀνὴρ ἀγέροχος, ἔχων βοᾶ δάκτυλα χερσὶ,
 ἵστατο ἀμφαφῶν κανόνας συμφροδίμονας αὐλῶν·
 οἱ δ', ἀπαλὸν σαρτῶντες, ἀποθλίβουσιν αἰοδὴν.

*Petri Martinii Morentini Præfatio in Juliani
 Misopogon. fol. 10, Edit. Spanhemii. 1696.*

*Quam cerno, alterius Natura est Fistula, nempe
 Altera produxit fortasse hanc anea Tellus:
 Horrendum stridet, nec nostris illa movetur
 Flatibus; at missus taurino è carcere Ventus*

Sub-

*Subtus agit læves calamos, perq; ima vagatur :
Mox aliquis velox Digiris, insignis & Arte,
Adstat, concordēs calamis pulsarq; tabellas :
Ast illa subito exiliunt & Carmina miscent.*

*Pipes of another Nature I behold;
Which grew perhaps from some strange brazen Mold:
Loudly they sing, not mov'd by Human Breath;
But from Bull's Hides a Gust blows underneath,
Fills the smooth Pipes, and ranges all below :
While One, of Nimble Art and Fingers too,
Strikes down the Keys, which with the Pipes agree :
They strait Dance up and mix sweet Harmony.*

And now, says * Mr. Gregory, it may be * *Ibid.*
thought, that the Antiquity of the Or-
gan is brought far enough back: 'Tis
true for the Instrument, but for the
Church-Use, I am in doubt. Zonaras

* tells us of an Organ set up by one of
the Greek Emperours, ἐκ χρυσῆς ἀπαντῆς ἐρ- * *Annal*
γασμένης, All of pure Gold. But what? *Tom. 3. in*
κόσμον ὅλης τῆς βασιλείας ἐκώληξεν ὃ ἐμποιεῖτο *Michael.*
τοῖς ἐξ ἑθνῶν, To reflect a Glory upon the *Imperator.*
Court, and to surprize Foreigners, or Hea- *fol. 127.*
thens. This Organ, I say, was in the
Emperour's Domestick Chappel, and
either in Churches, or Chappels, the Great
Organ was ever us'd, and no where else ;
so that the ὀργανάριος, Organarius, in the
Old Greek-Latin Gloss will make some-
E thing

thing to the Matter : The *Organist* belong'd to the *Organ*, and that to the *Church* : If they are wholly lost now in the *East* ; We know the *Turk* is no great Friend to *Musick*, and the *Greek Church* and Nation has been in Slavery well-nigh these 300 Years.

It is evident, the *Organ* was us'd in the *Church* in the *East*, because it was deriv'd thence into the *Western Church* :
 * *Balau*s, and *Mantuan* also attribute the bringing in of *Organs* to Pope *Vitalian*, and then it must be about the Year 660. But *Marianus Scotus*, *Martin Polonus*, *Platina* ; the *Annals of France*, *Aventine*, and the *Pontifical* it self, all agree, that the first *Organ*, that ever was seen in the *West*, was sent over into *France* to King *Pipin*, from the *Greek Emperour Constantinus Copronymus*, about the Year 766. *Res adhuc Germanis & Gallis incognita*, saith * *Aventine*, *Instrumentum Musica maximum*, *Organum appellant* : *Cicutis ex albo Plumbo compactum est, simul & Follibus inflatur & Manuum, pedumq; Digitis pulsatur, &c.* A Thing, till then, unknown to the *Germans* and *French*, a *Vast Instrument of Musick*, they call it an *Organ* ; it consists of Pipes
 of

* *De Scrip-
toribus
Angli.*

* *Annales
Boiorum,
l. 3. fol.
300.*

of White Lead, and is at the same time
 Blown-up by a Pair of Bellows, and Play'd
 upon with Hands and Feet. So that the
 Authority of Thomas Aquinas is urged
 here to no purpose, as if Organs were
 not in his time; he only speaks of Harps
 and Psaltery, * *Ecclesia nostra non assumit* *Secunda,
 Secunda.
 Quest. 91.
 Art. 2.
Instrumenta Musica, sicut Citharas &
Psalteria, in Divinas laudes; nè videatur
 Judaizare. That he could not intend
 Organs here, is evident from * *Duran-* *Rational.
 l. 4 c. 34.
du, who makes mention of them, as
 of things receiv'd long before his Time,
 which was circa A. D. 1280. And Tho-
 mas Aquinas wrote about A. D. 1250.
 * *Bruschi* speaks of a very Magnificent *l. 5. c. 2.
 Organ, set up in a Minster of Germany,
 by the Abbot of the Convent there,
Cujus maxima & medioxima Fislula ha-
buerit in Longitudine Pedes 28. in Cir-
cumferentia Spithamas 4. The Diapason
whereof was 28 Foot in Length, and the
Compass about 4 Spans.

Altar. As for the Altar, or Table,
 tho' few quarrel with the Thing,
 because they find it necessary; many
 quarrel about the Name, to little pur-
 pose, but to disturb the Church, and to
 please

please the *Devil*. For be it a *Table*, it succeeds however in place of the *Antient Altar*, and thereon is remember'd the *Sacrifice of Christ*, whom there we *Mystically* and *Really* receive by *Faith*. Not to mention the *Sacrifice of Prayer* and *Thanksgiving*, and the *Oblation of Alms and Charity* for the *Poor*, usually laid upon these *Tables*; which *St. Paul* himself expressly stiles a *Sacrifice*. Or be it an *Altar*, yet to *Us* it is so only in *Figure*; for our *Sacrifice* was but once Offer'd for us, *Heb. c. 10. v. 10, 12, 14.* wherefore we may safely enough call it by *either* Name, or *both*, as the *Antients* did, without any *Scruple*, however the *Moderns* come to be so *Conscientious* in such Matters. Then for this *Altar-Table*, some would have it stand in the *Body* of the *Church*, some in one place, some in another, and some no where at all. For *God's* sake, let it stand, where the *Church* hath thought fit to set it; till all can agree, where otherwise it should stand.

Bowing. These squeamish Stomachs are offended at our *Bowing at the Name* of *Jesus*, which their Leaders, who

who learn'd their Art of *Calumny*, from the *Devil*, or the *Jesuites*, make them believe to be Downright *Idolatry*; which yet surely is no more so, than to make a devout *Ejaculation*, or two, when the *Bell* calls us to Prayers. When we mention, or hear mention'd, an Eminent, Excellent Person, whose *Learning*, *Goodness* and *Piety* were of great use in the Church of God, or whose *Favours* and *Bounties* have been in especial manner signaliz'd unto us, we are apt to *Uncover* the *Head*, or to *Bow* the *Body*, or to *Rise up*, at the Names of such *Worthies*. When I recal to mind any particular *Grace*, or Favourable *Dispensation*, and Good *Providence* of God toward me, I cannot, but inwardly *Adore* his *Name* and *Thank* his *Goodness*; and it may be by a Natural Motion of Love, as well as of Choice, *bow* my *Head*, or my *Body*, as well as *Heart*, to acknowledge the Wonderful Mercies of my God, in Delivering me from such a *Sin*, or such a *Danger*, from such a *False Friend*, or such an *Open Enemy*, from such a *Difficulty*, or such a *Disgrace*, from such a *Pain*, or such a *Sickness*. How much rather should a Good
Christian

Christian be ready to *Bow*, not only his *Body*, but all the *Powers* of his *Soul* also, at the *Hearing*, or uttering the *Name* of *Jesus*, which ought to be so *Dear* unto us, whom the *Owner* of that *Precious Name* redeem'd from *Sin*, and *Death*, and *Hell*? *St. Pauls* seems in especial manner to *Delight* himself in this *Name*, as *St. Jerome* observes, *Quem superflue diligebat, extraordinarie Nominavit*, as He *Lov'd* him excessively, so he *Nam'd* him superabundantly. It is the *Name*, that, as * *One* says, cost *God* most, and therefore he loves it best; it cost him his *Life*, to be a *Jesus*, a *Saviour*. The *Name* of *Messiah*, or *Christ*, which is *Anointed*, he had by *Office*: He was *Anointed*, as *King*, as *Priest*, as *Prophet*. All those *Names*, which he has in *Isaiah*, c. 9. v. 6. The *Counsellour*, *Wonderful*, the *Mighty God*, the *Everlasting Father*, the *Prince of Peace*, even the *Name Jehovah* it self; which, tho' the *Jews* deny to be ever given to him, is most evidently given to Him in that place (for it is spoken of the *Child*, that was *Born* and the *Son*, that was given) all these *Names* he had by *Nature*: But his *Name* of *Jesus*, a *Saviour*, he

*Dr. Don.
Sermon 50.
fol. 503.

he obtain'd by Purchase, and that Purchase cost him his Blood. And therefore as Jacob preferr'd his Name of Israel, before his former Name of Jacob, because he had that Name upon his Wrestling with God, and it cost him a Lameness; so is the Name of Jesus, no doubt, so precious to him, who bought it so dearly, that not only every Knee bows at the Name of Jesus here, but Jesus Himself and the whole Trinity, Bow down toward us [to hearken unto our Prayers] and to give us all those things which we ask in that Name. For even of a Devout Use of that very Name, dō some of the Fathers interpret that, *Oleum effusum Nomen tuum*, That the Name of Jesus should be spread, as an Ointment, breathed as a Perfume, diffused, as a Soul over all the Petitions of our Prayers; as the Church concludes, for the most part, all her Collects so, Grant this, O Lord, for our Lord and Saviour Christ Jesus sake. And so much does St. Paul abound in the use of this Name, as that he Repeats it thrice, in the Superscription of one of his Letters, the Title of one of his Epistles, his first to Timothy. And with the same Devotion St. Augustine says, even of the Name,

Name, Melius est mihi non esse, quam sine Jesu esse, 'Twere better to have no Being, than be without Jesus; Melius est non vivere, quam vivere sine Vita, 'Twere better have no Life, than any Life without him. For, as David could find no Being without Jehovah, so a Christian finds no Life without Jesus. Nomen Jesu, (says a Devout Father) Est Mel in Ore, Melos in Aure, Jubilum in Corde. But tho' thus we speak of the Name; and tho' thus we honour the Name, yet sure no Man in his perfect Senses will imagine we Worship the Sound, or Letters, or very Name, Jesus, in any other Sense, than as it is laid in Scripture, Praise ye the Name of the Lord, and worship his Holy Name: and, Worship his Name, for it is Holy: As on the other hand, no Man, not absolutely an Atbeist, a Deist, or Socinian, can deny, that we are to worship the Person of Jesus Christ, our Lord and our God, as well as our Saviour and Redeemer; not to insist on the foremention'd express Words of Scripture, At the Name of Jesus every Knee shall Bow. It is objected, that hereby is only meant, How all things shall be subjected unto Christ. Be it so; it

but then, as surely, by our *Bowing at the Name*, we only imply an Acknowledgment of our humble Obligations and Subjection to Him, whose Salvation that Name brings into our Mind. And yet I aver, that of that Text, this is only Exegetical, *Rom. c. 14. v. 11. As I live, saith the Lord, every Knee shall Bow to Me, and every Tongue shall confess to God.* Compare *Isai. c. 45. v. 23.*

*Bowing toward
the Altar.*

As for *Bowing* to, or rather toward, the *Altar*, neither can that be call'd *Idolatry*; for tho' God is present every where, yet more peculiarly in his *Church*, in the Assembly of his People; and tho' there more particularly, yet more especially there, where he imparts unto us his *Body* and his *Blood*, with all the Graces and Advantages thereto belonging. There is his *Throne*, and there is his *Footstool*, there he is Represented to us as our Saviour, and there he is to be Honour'd; where he is pleas'd to Exhibit himself. And we are commanded to * *Worship before, or at, his Footstool, for he is Holy.* And where in this World shall we be Able, to * *Worship, and Bow down, and*

* Psalm.

99. v. 5.

* Psalm.

132. v. 7.

* Psalm.

95. v. 6.

F

Kneel

Kneel before the Lord our Maker, if we do it not here? Can we see God, can we meet with him, in any other Place, and at any other Time, more effectually, than when he receives us at his Holy-Table, and Entertains us himself, nay with himself?

Therefore also does the Piety of the Church of England enjoin her Children to receive the Elements *Kneeling*. When God comes down to us in *Humility*, should we stand up before him in *Pride*? If at Prayer it is fitting to *Kneel*, how much rather, when the Gracious God of Heaven comes unto us, and answers our Prayers by Giving his Son? St. Jerome's Rule is, *Frequenter Orandum & flexo Corpore*, to declare an inward *Humiliation* by an outward *Prostration*. As our coming to Church is a Testification and Profession of our Religion; so to testify our *Fall* in *Adam*, the Church appoints us to *fall* upon our *Knees*; as at other times, to verify our *Resurrection* in *Christ Jesus*, She accustoms us to *stand*: Yet no Man is so left at Liberty, as never to *Kneel*. *Genuflexio est Peccatorum*, saith *Justin Martyr*, *Kneeling* is the Sinner's Posture: If thou art a
Sin-

Sinner, put thy self into the Posture of a Sinner, and *Kneel*. Because we *Bow* toward the *Altar*, which stands always toward the *East*, it is consequent, that at the same time we *Bow* toward * the *East*: Nay we therefore *Bow* toward the *Altar*, as the Learned Mr. * *Gregory* Vouches, because it stands *Eastward*; And we find the *Primitive Christians* also directed their *Prayers*, and their *Bodies* in Prayer, toward the *East*; whether on the Account of the *Altar*, or in Memory of our Antient Seat of *Paradise*, or in * *Imitation* of the *Jewish* Church, or in Respect to *Christ*, who is the *Sun* of Righteousness, whose * *Name* is called the *East*, and the *Day-spring* from on High, or in expectation of his coming from the *East*. Something to this purpose, says *Athanasius*, We do not " Worship toward the *East*, as if we " thought God any ways limited to " those Parts of the World; but be- " cause God is in himself, as he is al- " so Stiled in Scripture, *The True Light*. " In turning therefore toward the " *Created Light*, we do not Worship " *that*, but the Great Creator thereof, " taking occasion, from that most Ex-
" cellent

* Dr.
Cave's
Primitive
Christian,
l. 1. c. 9.

p. 192.
* John
Gregory's
Works. c.
39. in ipso
fine, p. 166.

* Ezekiel
c. 43. v. 2.
c. 46.
v. 2. c.

* Vid. su-
per hac re
John Gre-
gory, c. 18.
* Ibid. p.
86, &c.

“ cellent Element, to Adore that God,
 “ who was before all Elements and
 “ Ages of the World.

Having mentioned the Manner of the *Jewish* Church, it may be requisite farther to Explain it. The most Learned *Rabbies* agree, that the City of *Jerusalem* was a Degree more Holy than the rest of the Land of *Israel*, which yet was called the *Holy Land*; that the Mount *Moriah* was more Holy than the rest of the City; that the Court of the *Temple* was more Holy than the Mount, the *Temple* more Holy than the Court, and the *Sanctum Sanctorum* more Holy than the rest of the *Temple*. When therefore they were in *Captivity*, they Directed their Faces in Prayer toward the *Holy Land*, (as * *Solomon* directs, and we find the Prophet † *Daniel* and King * *Hezekiah* to do) when in the Land, toward *Jerusalem*; when there, * toward the *Temple*; and when in the *Temple*, toward the *Sanctum Sanctorum*, which was full *East*. But of this the *Jewish Mishna* sufficiently, and our Learned *John Gregory*, in his Discourse on this Text, * *Ye shall Reverence my Sanctuary, I am the Lord*; which is at this time

* Chron.

c.6. v.38.

† Daniel,

c.6. v.10.

* 2 Kings

c.20. v.2.

* Levitic.

c.19. v.30.

time by me in M. S. much larger and more perfect, than what has yet been Printed, tho' upon* another Text.

* John
Gregory,
c. 31.

Now altho' I shall readily Grant, that this or that *Form of Prayer*, or this or that *Form of Worship*, or this or that *Mode, of Kneeling, or Standing, or Bowing*, are of themselves *indifferent*, and neither *Articles of Faith*, nor *necessary to Salvation*, as not being positively enjoyn'd, to *Belief*, or *Practice*, in the Gospel; yet assuredly whatever the *Church* of God, by the Authority of her *Princes*, and the Wisdom of her *Apostles, Bishops, and Pastors*, hath or doth Ordain, in this kind, for *Use, Order, Necessity, Decency, Uniformity and Edification*; if they be proper for those Ends, and agreeable to that general Rule, the Gospel, however *indifferent*, fond and weak Men may think them, they then become the Doctrine of *Christ* himself, when upon good Reasons they are enjoyn'd by the Governours of his Church, whom *Christ* sent, as his Father sent him; and to whom, as he gave the Power of the Keys, to *open* and to *shut*; so he gave Authority and Care of Ordering the Family.

Family. And therefore he said to his Disciples, *Luke c. 10. v. 16. He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.*

* Κατὰ
καιρὸς τε
ταγμένους
τάς τε
προσφοράς
καὶ λειτουργίας ἐπιτελεῖν, καὶ ἐκείνη, ἢ ἀτάκτως γίνεσθαι, ἀλλ' ὡρίσμένοις καιροῖς καὶ ὥραις. D. Clemens 1. Epist. ad Corinth. Sect. 40. Et Not. in locum, Fell. Act. c. 3. v. 1. τὴν ὥραν τῆς προσευχῆς.

Fasts, and Feasts, and set Times of Worship.

If again, the Church appoints *Fasts, and Feasts, and set * Times of Worship*, not for any distinct Holiness of one

Day above another, but from

the Command of God himself, or in Memory of some great Mercy received, or to Deprecate some Judgment, after the Example of the Antient Jewish and also Heathen Churches and Governments, and the Antient Usage of the Christian Church, especially for Order sake, and for Uniformity, that as the Emperour * *Constantine the Great*, said in his *Edict* concerning the keeping of *Easter* by all at *One Time*, while some were *Feasting*, others might not be *Fasting*, or some might be about their *Worldly Affairs*, while others were at

* *Vid. Socrat. l. 5. c. 22. Sozomen. l. 7. c. 19. & Dr. Cave's Primitive Christianity, part 1. c. 7. De Jejunii Ecclesia.*

their

their Devotions, and that the joynt Prayers of the whole *Christian Church* might at one time, *agmine facto*, be sent up to Heaven; and so *Faith* and *Charity*, and *Piety*, and *Uniformity* might in all things be promoted: If, I say, such Innocent and Convenient Injunctions of the Church are called *Idolatry*, or *Will-Worship*, or an *Impeachment* of *Christian Liberty*, and so instead of promoting *Unity*, which is their Design, do hinder the *Peace* of the Church, it is not thro' any *Fault* or *Defect* of the *Constitution*, but of *those*, whose *Restless* and *Vain* Humour, enflamed by the *Spirit* of *Contradiction* and *Disobedience*, will not suffer them to close with the most *Innocent* and *Venerable*, and *Antient* Customs, out of a certain ridiculous and ignorant Jealousy, that they are *Idolatry*; and of such, the Church may say, with Holy *David*, Psalm, 120. v. 7. *I am for Peace; but when I speak thereof, they make themselves ready for War.*

But to secure you, that we are no *Idolaters*, Don't we Deny all Worship to *Images*, to *Saints* and *Angels*; and only Acknowledge One God in Three Persons

Persons to be the Object of our Adoration? If at taking the *Sacrament* we shew the *Humility* of our Souls by *Kneeling*, dare any say, that we *Kneel* to the *Table*, or *Adore* the *Elements*; and not rather confess, that we *Kneel* unto God and *Adore* him, to whom we then approach, and whom then we *mystically* and *really* Receive?

*Orders of the
Church, Bishops,
Priests, and
Deacons.*

As for the *Orders* of the *Church, Bishops, Priests, and Deacons*, or *Episcopal Government*, with other *Practical Traditions*, we Receive them, not only as necessary to our *Constitution*, and as the *best* of all other, of excellent *Use* in the *Church* of God in *General*, and in these *Kingdoms* in *Particular*; but even as the *Doctrine* and *Institution* of our *Saviour* himself: For what cannot be denied to have been of *Apostolical* Practice, must be allowed to be derived from *Christ* and his *Holy Spirit*, unless any will be so *Audacious*, as to make *Apostates* of the *Apostles* themselves.

In the *Genuine* Epistles of *St Ignatius*, who was made Bishop of *Antioch*,

och, in the Year of our Lord LXX, we find frequent mention of *Bishops, Priests,* and *Deacons*; and particularly in his Epistle to the **Ephesians*, he admonishes them, to live holily, in perfect *Unity* among themselves, and in Obedience to their *Bishops* and *Priests*: And he Declares * that they, who do not joyn with their *Bishop*, and are not present at the Publick Service of the *Christians*, over which the *Bishops* Preside, are without the Pale of the Church, and so deprived of the Cœlestial Food. The same in his Epistle to the *Magnesians*, speaks of the * *Bishop*, as Presiding in the Place of God, of the *Priests*, as in the place of the *Apostles*, and of the *Deacons*, as being entrusted with the Ministry of *Jesus Christ*. And again,

ὡςπερ ὁ κύριος ἔσθλην τὴν πατρὸς ἐποίησεν, ἡνωμένον αὐν, ὥστε δι' ἐαυτοῦ, ὥστε διὰ τῶν ἀποστόλων, ὥτως μηδὲ ὑμεῖς ἄνθ' τῶν ἐπισκόπων, καὶ τῶν πρεσβυτέρων, μηδὲν πράσσετε.

As therefore our Lord did nothing without the Father, being united unto him, neither by himself, nor by the Apostles, in like manner, neither do you do any thing without the Bishop and the Priests.

*Edit. II.

Vossii p.

18. 3. p.

29. p. 37

39. 45.

Vid. eun-

dem ex

Editione

Usserii.

*Vid Du

Pin. Eccl.

Hist. Cent.

1. fol. 43.

* pag. 33.

* Tertul-
lian.

* Calvin
Institut.
I. 4. c. 10.
§. 14.

I speak not here, to Condemn those, who gladly would, but cannot, *be so Happy*, as to have this *Constitution* fixed among them; but only those I must blame, * *qui vocant Prostrationem Disciplinæ, Simplicitatem*, who call the Abolishing and Extermination of all *Discipline* and *Ceremony*, *Pureness* and *Holiness*; and with a *Peremptoriness* both *Rash* and *Ignorant* conclude, that all sort of *Ceremonies* is useless. Surely *Calvin* himself allows of some, * *Ergone nihil Ceremoniarum Rudioribus dabitur, ad juvandam eorum Imperitiam? Id ego non dico. Omnino illis utile esse sentio hoc genus Adminiculi. Tantum hic contendo, &c.* “ Shall therefore the People be “ *denied all Ceremonies, for the sup-* “ *ply of their weakness?* I say not so. “ I think this sort of Help to be very “ *profitable for them.* All, that I “ *contend for, is Moderation.* Now this Moderation, he very discreetly limits after this manner, *That the Ceremonies may be few in Number; that they may be easy for Observation; that they may be Self-evident, or clearly understood in their Signification.* We must not therefore be over hasty in Con-
demn-

demning particular *Ceremonies*; for in so doing we Condemn the *Primitive Church*, which did use them; and we Condemn our own Mother - Church, to whom we rather owe Obedience; and we further Condemn a great and noble Part of the Reformed Church, which doth use them at this Day; and we Condemn many Learned and Pious Men, whom, in other things, we our selves pretend to follow; who yet approve and allow thereof, as we have seen.

Come then, says Dr. * *Donne*, to the * *Sermon*
House of God, his Church; Join with ^{51 fol.}
the Congregation of the Saints: Love ^{512. A.}
the *Body* and love the *Garments* too,
that is, the *Order*, the *Discipline*, the
Decency, the *Uniformity* of the Church.
Love even the *Hem* of the *Garment*,
that which almost touches the Ground;
that is, such *Ceremonies*, as had a good
Use in their first Institution, for raising
(or directing) Devotion, and are since
freed and purged from that Supersti-
tion, which as a Rust was grown upon
them; tho' they may seem to touch
the Earth, that is, to have been induced
by earthly Men, and not immediate
In-

Institutions from God ; yet love that
Hem of that *Garment*, those outward
 Assistances of Devotion in the Church.

And again, the same excellent Di-
 vine, * there is *silentium Reverentia*,
 a silence of Reverence, for Respect
 of the Presence. *The Lord is in his
 Holy Temple : let all the World keep silence
 before him*, Habakkuk. c. 2. v. 20. When
 the Lord is working in his Temple,
 in his Ordinances and Institutions, let
 not the Wisdom of all the World *pre-
 tend to* Dispute, why God Instituted
 those Ordinances, the *Foolishness* of
Preaching, or the *Simplicity* of *Sacra-
 ments*, in his Church. Let not the
 Wisdom of Private Men, *pretend to*
 Dispute, why those, whom God hath
 Accepted, as the Representation of
 his Church, those, of whom *Christ*
 says, *Dic Ecclesia*, tell the Church,
 have order'd these, or these Ceremonies
 for *Decency*, and *Uniformity*, and *Ad-
 vancing* of God's Glory, and Man's De-
 votion, in the Church. Let all the
Earth be silent in *Sacramentis* : the
 whole Church may change no *Sacra-
 ments*, nor *Articles of Faith*, nor add
 thereto, nor diminish therefrom : and
 let

let particular Men be silent *in Sacramentalibus*, in those things, which the Church hath Ordained, for the better Conveying, and Imprinting, and Advancing of those Fundamental Mysteries. This Silence of Reverence, is an Acquiescence in those things, which God hath Ordained *immediately*, as *Sacraments*, or *Ministerially*, as other *Ritual* things in the Church.

Kneeling. The proper Posture of Prayer, was ever reckon'd to be *Kneeling*, as might be Instanced not only from *Jewish* Story, as of *David*, *Solomon*, *Daniel*, and others; but from the concurrent Practice of all Mankind: tho' sometimes in extraordinary Devotion they fell flat on their Faces, as we Read of *Moses* and *Aaron* more than once. But on *Sundays* only the Primitive *Christians* stood at their Prayers, to signify the *Resurrection* of their Lord, and the high Privilege, wherewith Mankind was now Honour'd; to be as *Sons*, rather than as *Servants*, and so permitted to *stand* in Discourse with God, their *Father*, as well as *Master*. But in other Cases, *Kneeling* was ever reckoned the proper Posture
of

of *Devotion* and *Humility* ; and then where, and when, should we more properly *Kneel*, or *Prostrate* our selves, than at *Prayer*, and in the *Church* of God, which is *Emphatically* called, *An House of Prayer*? And as for the other *Posture* of *Standing*, that being so *Natural*, sure ought to give no *Offence*: it cannot be counted *Superstitious* certainly, since it is hardly *decent enough* for *Prayer*: But however, the *Custom* of *Standing at the Gospel*, is most *Antient*, as appears from that of *Sozomen*, * where he speaks of a strange *Custom* peculiar to the *Alexandrians*, That at the *Reading* of the *Gospels*, their *Bishop* alone does not stand up ; which implies, that all the other *People* did, as all others, even *Bishops* themselves, elsewhere. Wherefore he calls the *Practice* *Strange*, as so far differing from the *Custom* of all other *Churches*. And as *Standing at the Gospel*, intimates, without any *Superstition*, our *Readiness* to *Profess* and *Maintain* the *Truth* of the *Gospel*, so our *Standing at the Creed*, denotes also our *Constancy* and *Steadiness* in the *Profession* of our *Christian Faith* ; on which

* l. 7. c. 19.
p. 100.
ἐν τῷ
τῷ παρὰ
τοῖς Ἀλε-
ξανδρῶσι
τέτοις Ἀ-
ναγινώσκον-
τες τὸν
τὸν εὐαγ-
γελίον,
καὶ ἐπὶ ἀνι-
σταται ὁ
ἐπίσκοπος.
π. quod
ἐν τῷ νο-
cat, ut con-
tra sum re-
liquarum
omnium Ec-
clesiarum,
Notat.

which Account, they say, the Gentry of Poland, to this Day, Stand all up with their drawn Swords, at the same time, to signify their Resolution, to Die, on occasion, in the Defence of that Faith.

Responses
at the
Psalms.

Our manner of interchangably Repeating of the *Psalms*, by mutual Returns, between the Reader and the Hearers, as in *Cathedrals* and *Collegiate Chappels*, is by many * Writers attributed to St. *Ignatius*, a Father of the first Century, and Bishop of *Antiochia*, who having in a Vision heard the Angels Praising the Holy Trinity with alternate Hymns, introduced thereupon the like Practice into his Church. And indeed * *Pliny* himself, who lived much about the same time, is thought to have meant some such thing; for he says that the *Christians* sang Hymns one with another, or *alternatim* and in their Courses, unto Christ, as to a God, *Carmen Christo, quasi Deo, dicere secum invicem*. Tho' some put it much lower, even to the fourth Century; for so *Theodoret* Ecclesiast. Hist. lib. 2. cap. 24. fol. 308. Speaking of *Flavianus* and *Diodorus*, two very Good and Orthodox Persons, whom he opposes to

* Socrates
Eccl. Hist.
l. 6. c. 8.

* Vid. Dr.
Cave's
Primitive
Christian.

c. 9. fol.
185.

* Epist. l.
10 Ep.
97. A. D.
100.

Le-

Leontins, the *Arian* Bishop of *Antiochia*, οὔτοι πρῶτον ἀρχὴν ἀελόντες τὰς τῶν ἑαλλόντων χοροὺς ἐκ διαδοχῆς ᾄδειν τὴν Δαυιδικὴν ἐδιδάξαν μελωδίαν· καὶ τὸτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον, πάντως διέδραμε καὶ κατέλαβε τῆς οἰκουμενῆς τὰ τέμματα. *These first taught to chant David's Psalms by turns, having divided the Choirs of Singers into two parts; and this Custom, having taken its first Rise in Antiochia, ran all about and took hold of the ends of the World.* This was in the Reign of *Constantius* the Emperor, Son of *Constantine* the Great, about the Year of our Lord 360, in the time of *Aetius* the Heretick, as is evident from the place. The *Doxology*, or *Gloria Patri*, was in general Use over all the Church, at least six Years before this, or the Year of *Christ* 354, as * appears from *Theodoret* his Church History.

* *Theodoret. Eccli. Hist.* l. 2. c. 24 fol. 803.

* *A. D.* 325.

The common Opinion is, That it was Composed by the Council of * *Nice*; tho' Cardinal *Baronius* is of Opinion, that it is more Antient, than so; and that, from the Primitive Times, it was appointed by the *Apostles* themselves, to be Sung by the new Converts in Baptism, and *St. Basil*, as he thinks, seems

seems to say as much. But of its true Date, and the occasion thereof, the Learned and Ingenious * Mr. Gregory *l. 1 c. 39. Discourses more plainly and fully; to whom I refer the Curious Reader.

The *Liturg*y is mostly in the *Apostolical* Constitutions, or Canons, whose *Antiquity* is confessed by all; as also the *Te Deum* (l. 8. p. 144.) and the whole *Communion* Service, almost *Verbatim*, as now we have it, l. 8. §. 12. p. 139. ad p. 143 & l. 7. §. 46. p. 126. *Vide* Bishop Williams's Holy Table, p. 106. The Manner also of Reading the *First* and *Second* Lessons appears, by the foresaid *Constitutions*, confirmed with an early Testimony, l. 2. c. 57. p. 875. The same may be said for the *Gospels of the Day*; as particularly * we shall find the *Gospel*, by us appointed to be Read on the *Wednesday* before *Easter*, to have been of Old, used on that Day, long before the time of *Socrates*.

* Socrates
Ecol. Hist.
l. 5. c. 7. fol. 226.

These and all other Things, for which we are quarrel'd, may be easily proved to have been used by the Church of God, in the early Ages, long before the Corruptions of the
H Church

Church of *Rome* came in ; and it were to be wished, that Ignorant Men, who have no knowledge of these Truths, would be more Modest, than usually they are, and less apt to begin Discourses of Religion and Points of Church *Doctrine* or *Discipline*, which are better swallow'd and digested by *Charity* and *Obedience*, than by perverse and peremptory and uncharitable Bandyng of different Opinions.

* Bishop
Sanderfon
Sermon 7.
fol. 303.

But 'tis Objected, we impose things, of themselves *indifferent*, as *necessary to Salvation*. This is a false Suggestion, as is abundantly proved by a * Learned Prelate of our Church, and clearly illustrated by this familiar Instance ; *If a Master command his Servant to go to the Market, to sell his Corn and to buy in Provisions for his House, or to wear a Livery of such or such a Colour and Fashion ; in this Case, who can reasonably deny, but that the Servant is bound in Conscience to do the very thing his Master biddeth him to do, to Go, to Sell, to Buy, to Wear ? And yet is there any Man so forsaken of common Sense, as thence to conclude, that Going to Market, Selling of Corn, Buying*

ing of Meat, Wearing a Blew Coat, are necessary to Salvation? Or that the Master Imposeth those things upon the Servant, as of Necessity unto Salvation? The Obligation of the Servant's Conscience, to do the things commanded, ariseth from the Force of the Divine Law, which bindeth Servants to Obey their Masters in lawful things; the Master, in the things he so commandeth, hath no particular actual Respect to the Conscience of his Servant, (which perhaps all that while never came within his thoughts) but meerly respecteth his own Occasions and Conveniencies. In this Example, as in a Glass, let the Objectors behold the Lineaments and Features of their own Argument. Because Kneeling, Standing, Bowing, are Comanded by the Church, and the People are bound in Conscience to Obey the Laws of the Church, therefore the Church Imposeth upon the People Kneeling, Standing, and Bowing, as Necessary to Salvation. This, and much more to the same purpose, says that Great and Grave Divine, and presently adds, *It would better become the Patriarchs of that Party, that thus deeply, but untruly,*

truly, Charge her, to Look under their own Cloaks, Dive into their own Bosoms, and Survey their own Positions and Practice, if haply they may be able to clear themselves of Trenching upon Christian Liberty, and ensnaring the Consciences of their Brethren, and imposing upon their Profelytes their own Traditions of Kneel not, Stand not, Bow not, (like those mention'd Colos. c. 2. v. 21. of Touch not, Taste not, Handle not,) requiring to have them accepted of the People, even as of Necessity to Salvation. If upon due examination they can acquit themselves in the Matter, their Accounts will be the easier. But if they cannot, they shall find, when the Burthen lighteth upon them, that it will be no light Matter to have been themselves Guilty of that very Crime, whereof they have unjustly accused others.

The plain truth of the Matter is this, That these scrupulous Objectors, out of an Appetite they have, to bring in a new Platform of Discipline into the Church, *as the same Author argues, and for that purpose to present the Established Government unto the Eyes

Eyes and Hearts of the People in as deformed a Shape, as they can, Quarrel the *Ecclesiastical Laws*, especially for *Tyrannising over the Conscience*, but do not shew themselves so much aggrieved at the *Secular Laws*. Whereas the very Truth is, whatsoever Advantages the *Secular Powers* may have above the *Ecclesiastical*, or the *Ecclesiastical* above the *Secular* in other Respects, yet as to the Power of *Binding the Conscience*, all *Human Laws* in general, are of like Reason and stand upon equal Terms.

It would therefore indeed well become those, who are *Leaders* of the *Separation*, to put on Bowels of Compassion, and Mercy, to their Deluded Brethren, and no longer to be Guilty of Concealing the Truth from them, and of Poysoning their Minds with False Tales and Politick Outcries of *Popery* and *Superstition*; when they themselves must needs own in their Consciences, as several of their Best and Greatest Men have done, That all is but a Trick and a Stratagem to Alienate the Hearts of Simple and Unlearned Men, from adhering to their *Law-ful*

Minister. Let such Men lay seriously to Heart the dangerous Consequences of these Unchristian Arts; what *Scandal* arises thereby unto the Enemies of our Religion, what *Schism* in the Church, what *Offence* to the Brethren, what *Danger* to Souls, and what *Sin* against God and his *Christ*. Let them in the Name of God apply themselves *heartily* and *sincerely* to the Love of *Truth*; and learn at last, with all *simplicity* and *integrity* of Mind, to prefer the Service of God and his *Church*, before all sinister Designs and unwarrantable Practices, for private *Advantage*, and ungodly *Gain*, or *Interest*.

Then they will soon be convinced in their own Souls, and also be inclin'd to convince others, of the *Purity* of our *Doctrine*, and the *Regularity* of our *Practice*, of the *Sacredness* and *Spirituality* of our *Liturgy*, of the *Authority* of our *Articles*, the *Orthodoxy* of our *Homilies* and *Sermons*, the *Innocency*, *Significancy*, and *Purity* of our *Ceremonies*, and of the *Charity*, *Humility*, and *Hospitality* of our *Hierarchy*, the *Learning* and *Moderation* of our *Clergy*, and the *Primitive Piety* and *Uniformity*

*mity of our Church ; That we hold the
 Antient, Catholick and Apostolick Faith,
 deliver'd by Christ and his Apostles:
 That we teach nothing else to be of
 Absolute Necessity, which they taught
 not ; That we hold One God in Three
 Persons, One Faith, one Baptism, One
 Communion with Christ? That we
 Preach up a lively Faith, which work-
 eth by Love, even an Holy Life, Cha-
 rity, Humility, Patience, Meekness,
 Forgiveness, and Obedience to Gover-
 nours, not allowing, that by any
 Means We may do Evil, that Good may
 come of it, as the Apostle Directs us.*

*Not to Rebel, or Commit Murther,
 or Treason, on pretence of Reforma-
 tion, as our Adversaries on both Hands
 have done, and defended the Practice ;
 but we must * utterly disown the Do-
 ctrine, as Antichristian ; whoever, by
 their listening too much to Carnal Sug-
 gestions from Passion or Interest, have
 presum'd to Countenance the Practice.
 For St. Peter Commands positively,
 * Submit your selves to every Ordinance * 1 Peter.
 of Man for the Lord's sake ; whether it c. 2. v. 13.
 be to the King, as Supream, or unto Sc.
 Governours, as unto them, that are
 sent*

**Vid. Dr.
 Cave's
 Primitive
 Christian.
 l. 3. c 4.*

sent by him, for the Punishment of Evil doers, and for the Praise of them, that do well. For so is the Will of God, that with well-doing ye may put to silence the Ignorance of Foolish Men: As free, and not using your Liberty for a Cloak of Maliciousness; but as the Servants of God. Honour all Men, Love the Brotherhood: Fear God, Honour the King. Servants be subject to your Masters with all Fear,; not only to the Good and Gentle, but also to the Froward. For this is Thank-worthy, if a Man for Conscience toward God, endure Grief, suffering wrongfully.

Where is the Gospel Preached with more Sincerity, and God Worshipped with more Purity, than with us? If it is without Fruit at any time (tho' blessed be God not altogether without Fruit among the Faithful) it is to them, who favour only the Things of this World, who have a strong Relish to *Flesh and Blood*, and *Carnal Doctrines*, and had rather do any thing themselves for themselves, than Trust God with their Condition, Possessing their Souls with Patience: It is
to

to them, in whom the God of the World hath blinded the Minds of them, which believe not ; lest the Light of the Glorious Gospel of Christ, who is the Image of God, should Shine unto them. 2 Corinth. c. 4. v. 4. It is to them, who are blinded and deluded with the World and its Vanities, with Interest and Prejudice, and the subtil Arts of Hypocritical Demagogues ; and to such the Efficacy of our Doctrine, and of our Prayers, and our Gospel is hid.

Catechising
useful Blessed be they, says Dr. Donne, who have set on Foot that Blessed way of *Catechising* ; that after Great Professions we may not be Ignorant of small Things. When *Catechising* was first Discountenanced and Irregular Lectures began to be set up in the Church, then Ignorance and Enthusiasm, and Sedition, and Pride, and the Spirit of Rebellion, began to Rage and Domineer ; till all was ready to be overthrown in an Hurricane of State.

Let all this be seriously Consider'd by our Dissenting Brethren ; whom also I would desire to be ever mindful
I of

of that *Antient* and *Catholick* Saying,
They that hold not the Church for their
Mother, neither can they have God for
their Father.

And thus I take my Leave of the
Dissenters, only Beseeching God to O-
 pen their *Hearts* and their *Eyes*, and
 to Awaken their *Consciences*; that
 what is here honestly offer'd unto them,
 may be fruitfully accepted by them,
 to the *Glory* of God, the *Peace* of his
 Church, and the *Welfare* of their own
 Souls.

Now I have a few Things to Offer
 on the other hand to the *Roman Catho-*
licks, who are more *Violent* and *Declar-*
ed, tho' no less *Subtle* and *Insidious*,
 Enemies of the Church of *England*.

The Occasion of
Different Opinions
among Christians
in General.

Ἀνθρώπος ἐστὶ θεοσεβὴς ζῶν
 φύσει, Man is naturally a
 Creature prone to Reli-
 gion. But considering the
Diversity of *Dispensations*, and the *Vari-*
ety of *Dispositions*, and the *Inequality* of
Tempers, and the *Multiformity* of *O-*
pinions, and the *Difference* of *Judg-*
ments, and the *Distance* of *Nations*,
 and

and the *Contrariety* of *Interests*, it is in a manner necessary that there should be sundry and diverse ways among Men in the Attaining of *One* only *End*: particularly, as to the *Christian* Religion it self, it is scarce possible even to hope for a perfect and exact *Unity* and *Uniformity* of Mind, in Matters relating to *Doctrine*, or *Discipline*; however we are all highly obliged to be *United* together in the Band of *Charity* toward one another. It was Observed * *Vid. An Expedient for Peace. p. 3. 4. Apud Sir Matthew Dudley, sub Titulo, Reading the Declaration of K. James II.*

by a * Learned Prelate, That in the large Interval of above 1700 Years, so much *Jugling* has pass'd in *Christendom*, that the *Obscurity* of some *Questions*, the *Nicety* of some *Articles*, the *Intricacy* of some *Revelations*, the *Variety* of Human *Understandings*, the *Windings* of *Logick*, the *Tricks* of *Adversaries*, the *Subtlety* of *Sophisters*, the *Prejudice* of *Education*, *Personal Affections*, the *Portentous* Number of *Writers*, the *Infinity* of *Authorities*, the *Vastness* of some *Arguments*, as consisting in the *Enumeration* of many *Particulars*, the *Uncertainty* of others, the several *Degrees* of *Probability*, the *Difficulty* of some Places of *Scripture*,
the

the *Invalidity* of *Probation* of *Tradition*, the *Opposition* of all exterior *Arguments* to each other, and the open *Contestation*, *Heat*, and *Passion* of the *Polemicks*, the publick *Violence* done to *Authors*, and *Records*, the private *Arts* and *Supplantings*, and *Falsifyings*, with the indefatigable *Industry* of someto *Abuse* all *Understandings* and all *Persuasions* into their own *Opinions*: These and a Thousand more, even all the *Difficulties* of *Things*, and all the *Weaknesses* of *Persons*, and all the *Arts* of the *Devil*, have made it morally *Impossible*, for any Man in so great *Variety* of *Matter*, to be secure of not being *Deceived*, and have made it equally *Impossible* for all *Men* to agree and be of *One Mind*. So that we are all highly obliged, to put on the Bowels of *Charity* and *Compassion* to one another, and to be *Cautious*, and *Modest*, and *Moderate* in our *Censures*, since we our selves are so *liable* to be *Deceived* in many things, and cannot be sure, that we are not *Deceived* in most things. But however we are to shew our selves, with all *Meekness*, *Friends* of *God* and *Lovers* of *Truth*, and by all

all lawful means to endeavour to Detect the *Enemies* of God and his Truth; and in the Spirit of *Sincerity* and *Charity*, as much, as in us lies, to promote *Peace* and *Unity* and *Brotherly love*, which are so *Useful* to the *Benefit* of all *Mankind*.

Romanists and *The Arts* of our *Adversaries* of *Rome* were never wanting either to *Begin* or *Enflame* our Divisions. We know their devices ever since the *Reformation*: how their *Conclave* contriv'd to send among us *Emissarys* of several sorts, who by their secret and subtle *Machinations*, have torn and wounded our *Church* in a most deplorable Manner. It has been prov'd, that many of the first *Leaders* of our *Sectaries* have been *Jesuits* in Disguise; the Story of *Faithful Comin*, and others of the like Nature, are Notorious Instances. And some of these *Foxes* have sometimes stole into our *Vineyard*; it has been found, that *Wolves* in *Sheeps* Cloathing have been Admitted into our *Flock*, not only, by *Accident*, to our *Pulpits*, but even unto *Benefices* and *Dignities*; from which

which neither have other *Dissenters* been kept with sufficient Care. No wonder, if by all these Means, these sly, crafty, hypocritical Devices, the *Poor Church of England* has been notably Vexed and Molested as to her *Unity* and *Uniformity*. It is not impossible, nor improbable, that such Evil Arts, as we just now mention'd, should sometimes, in some measure, prevail to *infest the House of God*. We have been forewarned by the *Apostles*, that such things would happen; that there must be a *Falling away*; that *Divisions* would fall out; that the Peace and Quiet of the *Church* would be Attempted and Disturb'd by the *Devil* and his Ministers; tho' a Promise is given, That the *Gates of Hell* shall not finally prevail against it.

Now the Spirit speaketh expressly, that in the latter times some shall Depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils: speaking Lyes in Hypocrisie, having their Conscience seared with a hot Iron; forbidding to Marry, and commanding to Abstain from Meats, which God hath created to be received with Thanksgiv-
ing

ing. *Timothy c. 4. v. 1, 2, 3.* In this Text it is most certain; that two famous *Popish* Doctrines are Condemned, namely, *Forbidding of Marriage*, and *Abstinence from Meats*, which was the Heresy of the *Encratitæ* and *Severians*. We are not against all *Fastings*; we know the Benefit, that happens thereby to the *Soul* and to the *Body* too. *Temperance* in Meats and Drinks is an excellent and useful *Moral Virtue*; and a Religious *Abstinence* at some Times, on some Occasions, for the pulling down of the *Flesh*, and the building up of the *Spirit*, is not only warrantable, but commendable. The *Law of God*, the *Examples* of the *Saints*, and of our *Saviour* himself, the *Practice* and *Authority* of the *Church* in all Ages, and *Reason* it self, approves of this, as *Wholesom*, and also *Beneficial* to the *State*. And therefore, when the *Church* or *State* Enjoyn it, we dutifully Accept it; but to put any *Holiness*, or *Merit*, or any *Sufficiency* therein; or to make use of it to the Impairing of *Health*, the Destruction of the *Flesh*, and to the *Puffing* up of the *Spirit* with

with *Pride*, or to blind the World by *Hypocrisy*, is what *St. Paul*, and *We*, Condemn, and we know, *who* Practise it for all that.

But for the Design 'of
Forbidding of Marriage. *Forbidding of Marriage* to
 the *Clergy*, as also to the
Professed Votaries, this is a great Piece
 of the * *Mystery of Iniquity*. Shall Man
 at this time of day pretend to be more
 Pure, than he was *before the Fall* in
Paradise? And yet even then *Marriage*
 was Instituted by God himself. Or
 is there any Natural Impurity in *Ma-*
trimony, which God has *Sanctify'd* by
 the *Word* and *Prayer*? Who shall call
 that *Unclean*, which God hath *Clean-*
sed? No—It was not for any real
 Intention to promote Holiness; for the
Priests under the *Law* were *Marry'd*:
 and we know, what Abominable Im-
 purities are *Permitted*, or *Conniv'd-at*,
 or however *Practiced* by them, who
Despise Marriage: but the true Reason
 is, to blind the Eyes of the World,
 with *Hypocritical Pretences* to extraor-
 dinary Purity; and especially to keep
 the *Clergy* under the *Pope's Girdle*,
 their

* 2 Tbes.
 c 2. v. 7

their Natural Princes being Dēprived of that sure Pledge of their Loyalty, *a Wife and Children.*

Therefore the Wise State of *Venice*, tho' *Roman Catholicks*, will trust no *Ecclesiastick* with the Knowledge of Her Councils, becaūse of their close Dependance on the *Pope*; but before any Suffrage Passes, they make a Cry, *Fuora i Preti*, Out with the Priests there.

Dionysius, * Bishop of *Corinth*, in *A.D. 172 his † Epistle to the *Cnossians*, advises † Du Pir. *Pinytus*, their Bishop, not to Impose *Ecc. Hist.* on the *Christians* the Heavy Burthen *Cent. 2. fol:* of the Obligation to Preserve their *57. ex Eu-* *Virginity*; but to have Respect to the *sebio.* Weakness, which is incident to the greater Part. In the first Council of *Nice*, it is Memorable; That when it was Propos'd by some Well-meaning Prelates, Antient, Grave and Sanctify'd Persons, to *Forbid the Clergy to Marry*, the Holy and Reverend Bishop and Confessor * *Paphnutius*, tho' him- * 1d Cent: self a Virgin and Chast all his Life, *fol. 253.* earnestly Opposed the Design, as like to be a *Snare of dangerous Consequence*

to the Souls of the Brethren. And at that Time his Reasons and Authority prevail'd with the Fathers.

* Sermon
78. fol.
791.

* Tho.
Shepey.

And indeed, it is to be heedfully Observ'd, That wherever the *Romanists* Differ from us, it is principally, if not solely, in Cases, that Relate to their Worldly Interest and Advantage; as Dr. * *Donne* truly Observed long ago, That almost all the Controversies between Rome and the rest of the CHRISTIAN World, are Matters of Profit to them, and Raise Money, and Advance their Revenue. Such are Invocation of Saints, Purgatory, Transubstantiation, Jubilees, Prayers in an Unknown Tongue, Private Confessions, Half-Communion, Forbidding of Marriage, Papal-Supremacy, Infallibility, Praying for the Dead, Pardons, Indulgences, Merit, Relicks, *Agnus Dei's*, Masses, Pilgrimages, Images, Traditions. And it is Confessed by one, who had been * of their Communion, That the three main Pillars of Popery, are to keep the Prince in Awe, the Priest in Honour, and the People in Ignorance.

Again

Again St. Paul says, * *Let no Man* * Colos. c. 2. v. 18.
beguile you of your Reward, in a Volun-
tary Humility, and Worshipping of An-
gels. Here the ἐθελουσικεία, or *Will-*
Worship, of Saints and Angels, is plain-
 ly *Condemned by Scripture,* and yet most
 impudently *Own'd and Enjoyn'd by*
 the *Church of Rome.* Contrary to
 which, I'll add two clear Passages;
And I fell at his (the Angel's) Feet to
 * *Worship him: And he said unto me,* *Revel.
See, thou do it not: I am thy Fellow- c. 19. v. 10.
Servant and of thy Brethren, that have
the Testimony of Jesus: Worship God.
 And again, for fear it should be for-
 gotten, * *And when I had heard and* *Revelat.
seen, I fell down to Worship before the c. 22. v. 8.
Feet of the Angel, which shew'd me these 9.
things. Then saith he unto me, See,
that thou do it not; for I am thy Fel-
low-Servant and of thy Brethren, the
Prophets, and of them, which keep the
sayings of this Book: Worship God.

*Praying
 to Saints.*

Moreover St. Paul expressly
 Cuts off all manner of Address
 to Saints, in these Words, 1 *Timoth.* c. 2.
 v. 5. There is One God and One Me-
 diator

diator between God and Men, the
Man *Christ Jesus*.

The Principal Controversies, between
Rome and us, have been abundantly
Consider'd, and all their Objections
Learnedly, Piously, and Nervously An-
swer'd and Confuted, by many Worthies
of *our Church*; of whom I shall Name
but a few, as Arch Bishop *Laud* against
Fisber and *Hooker's Ecclesiastical Polity*,
two Books particularly Recommended
by King *Charles* the Martyr, Bishop
Jewel, Bishop *Stillingsfleet*, Bishop *San-*
derson, Arch-Bishop *Usher*, Bishop *Cosins*,
Bishop *Bramhall*, and Bishop *Whitgift*,
Mr. *Herbert Thorndike*, Dr. *Hammond*,
* *The way to Ever-* Dr. *Falkner*, Dr. *Field* of the Church, * *Ben-*
lasting *jamin Spenser*, Mr. *Grascome*. They have
Happiness. also been accurately Handled by many
fol. 148. Protestant Divines of *France* and *Italy*,
Gr. and *Germany*, as by *Calvin*, *Daille*, *Dre-*
lincourt, *Du Moulin*, and even by ma-
ny Eminent *Dissenting* Ministers among
us. Wherefore I shall not enter into
a particular Examination of these Mat-
ters.

I shall

No *Unity* in
the Church of
Rome.

I shall only take leave to Consider one thing. The *Roman* Catholicks twit us of the many Schisms among us, and stand stiffly upon their own *Unity*. Just as if one should *Pick my Pocket*, and then *Jeer* me for having *no Money*. Yet at this Attack many poor Souls are astonished, and even ready to yield: Nay some have actually gone over to them, being dazzled by their false Lustre. But Alas! Who knows not, that all this Solemn and Grave Cry is but a Sham, like the rest of their Pretences? I might shew, how St. *Clemens* of *Alexandria* answer'd the like Cavils to the *Jews* ^{*Stromat.} and Heathens, who * Affirm'd, as they ^{1. 7.} do against us, That the Multiplicity of *Heresies* ought to hinder Men from Embracing the *Christian* Religion. He Answers to this Objection, That this Multitude of Sects is likewise to be found among the *Jews* and *Greeks* themselves: That it was fore-told by *Jesus Christ*, and his Apostles, that such Things should happen among *Christians*. That this ought not to Deter us from Acknowledging the *Truth*; but rather Excite our Ardour and Diligence in the search thereof. That there

there is an infallible *Rule* to distinguish *Truth* from *Falshood*; which *Rule* is the *Holy Scripture*, the only incontestable Principle, that serves for a Proof of all we say.

This and much more of the same Father might be retorted against these Objections of the *Papists*; But alas! They may answer themselves, if they have any *Sincerity*, and dare be *Ingenuous*. I shew'd but even now, how very busy they themselves have always been to disturb our *Unity*, and to sow Seeds of *Discord* and *Dissention* among us: But now let us take a nearer View of their so-much-boasted *Unity*; whether it be indeed so *Great*, and so *Real*, as they *Pretend*.

Who has not Read, or Heard of their horrible *Schisms*? Two, nay Three, *Popes* at one Time, Bandyng and Thundring against one another: *Catholicks* against *Catholicks*, *Guelphs*, and *Gibellines*; nay *Rome* it self Taken and Sack'd by *Roman-Catholicks*; a *Pope* Clapt up in Prison for six Months, so that some of his nearest Servants about him Died of the Plague; their *Cardinals*, *Bishops* and *Priests* Trod under

under Foot, *Matrons* Dishonoured, Profess'd *Virgins* Ravish'd ; and such Insolences Committed by *Catholicks* against *Catholicks*, as they would call us *Hereticks*, meerly for believing the *Report thereof*, if their own *Catholick* Writers had not Acknowledged the Matter of Fact. Then what a Precious *Unity* is that, which is maintain'd, not by the Power and Energy of *Faith*, and the Happy Temper of Mens Minds, enflamed and Influenced by the Spirit of *Love*, *Meekness* and *Charity*, but by *Inquisition*, and *Excommunication*, and *Degradation*, and *Banishment*, and *Fire*, and *Faggot*, and *Dragoons*, and *Persecution*, and the Power of the *Sword*, more than of the *Keys*? So that they have not in reality more *Unity*, through *Love*, than We; but less-open *Dissention*, through *Fear*. Not to take Notice of the frequent and extravagant *Contrasts* and *Oppositions* between their *Religious Orders*, and *Writers*, who are continually exposing and opposing, and branding, and damning one another. Yet neither is *Unity* so sure a mark of the True Church, (except

cept it be an *Unity* in the *True Faith*, under One Head, *Christ Jesus*) for our Saviour does not deny that to be even among the *Devils* themselves : *Mark c. 3. v. 24. If Satan rise up against himself and be divided, he cannot stand, but hath an end.* From whence it is evidently imply'd, That there is a sort of *Unity* even in the Kingdom of *Satan*. Don't we know, what *Unity* and *Fidelity* there is often found among *Banditti*, *Highway-Men* and other wicked People, as *Conspirators*, and the like ; and yet this was never thought fit to be made use of, as an Argument to persuade honest Men to Evil. οὐδὲν πῆλε κύντερον ἄλλο, ἢ ὅθ' ὁμοφρονέωσι κακοὶ συγερῇ ἐπὶ βελῇ.

— *Nothing so impudently Mad,
As when strict Unity's among the Bad.*

Another Fraud, which the *Romanist* uses against us, is their Improving our *Unhappiness* to our *Scandal*. Thus upon the late *Revolution* they Objected the variable and disloyal *Practices* of some Men of our Communion, against the Truth of the whole Church; by which Ar-
gument

gument, if it was Good, they themselves may be prov'd, with great ease, the most *false* and *treasonable Church* upon Earth. For who knows not how the Attempt of *Clement the Jacobine*, upon the Life of *Henry III. King of France*, and the Murther afterward of the said King by Fryer *Jaques*, was Applauded by a Pope himself in open Consistory?

Not to mention the Murther of *Henry IV. of France*, by *Ravilliac*, a Zealous *Romanist*, and Disciple of the *Jesuits*: Nor the Approbation of the *Parisian Massacre* by Pope *Gregory XIII.* who sent 40000 Duckats to *Charles King of France*, to carry on the War against the *Protestants*: Nor to take any Notice of the *Powder Plot*, and many other the like, against Queen *Elizabeth*, King *James I.* King *Charles I.* and other Good Princes; all which were publickly Abetted, or privately Fomented, by *Jesuits* and other *Romanists*, Emissaries from Cardinal *Rich-lieu*, and *Rome*. When *Episcopacy* was Voted down in *England*, it is very well known to many, as Bishop * *Sanderson* says, what Rejoycing that Vote brought to the *Romish* Party: How even in

* Preface
to Bishop
Sander-
son's Ser-
mons.

§. XVIII.

I.

L

Rome

Rome it self, they Sang their *Io Pa-*
ans upon the Tidings thereof, and
 said Triumphantly, *Now the Day is*
ours: Now is the fatal Blow given to
 the Protestant Religion in *England*.
 But it is no Wonder for the Declared
 Enemies of our Church to *Rejoyce* at
 her *Eclipse*; One rather might Won-
 der, to find, That, what the *Roman-*
Catholicks Charge upon the Church of
England, as to the late *Revolution*, is
 indeed to be more justly Charged up-
 on the *Romanists* themselves; for it is
 Notorious, That Pope *Odescalchi*, or

Innocent

~~Eleventh~~ XI. joyn'd with the Enemies
 of the late King *James*, tho' a Prince
 of his own Communion, against him.
 So that this Engine, tho' pointed a-
 gainst us, recoils against the *Infallible*
 Head, of the Church of *Rome*, himself.

The constant Usurpation of the Popes
 of *Rome*, upon the Rights of *Em-*
perours and *Kings*, is a sufficient Ar-
 gument, that their *Doctrine* is no Friend
 to *Secular* Dominion, and that they
 themselves are mightily swerv'd from
 the Primitive *Virtue* and *Loyalty* of
 the Antient *Christian* Bishops of *Rome*,
 who paid all *Submission* and *Duty* to
 their

their Masters, and were wont to Date their Letters and other publick Writings, in such and such a Year of their Lord and Master *Constantine, Theodosius, or Mauritius* the Emperor. *We were in hopes,* says Pope * *Leo* to the Emperour *Marcianus,* that your Clemency would have condescended so far, as to have deferred the Council; but since you Resolve, it shall be kept, I have sent thither *Pfachafinus*. Pope *Stephen* speaks thus to another Emperour, *Hath not the Roman Church sent her Legates to the Council, when you Commanded it?* And Pope *Adrian* to the Emperor *Basilus,* *We offer these things to your Piety, with all Humility, & veluti Præsentes Genibus advoluti, and as if we were present before you on our Knees.* Besides we find the Right of calling General Councils to have been originally in the Emperour; The first *Nicene Council* was call'd by *Constantine* the Great. The first *Constantinopolitan,* which is the second General Council, by *Theodosius*: that of *Ephesus,* by the other *Theodosius*: that of *Chalcedon,* by *Marcianus*: the fifth, by *Justinian,* &c. All which are such
evident

evident Proofs, that the Cardinals *Cusanus*, *Jacobatus* and *Zabarella* confess, that, in the First Ages of the Church, the Right of Calling Councils, belonged to the Emperours. And then how came the Case to be so mightily alter'd in the latter and corrupter Ages; but that the Popes by degrees, as they grew *Worse*, grew also more *Ambitious*? They were at First subject in all due Obedience to the Emperours; till the *Goths*, *Lombards*, and *Vandals* prevailing over the Imperial Arms in *Italy*, by the Bigotted Zeal of the New Heathen-Converts, and the Treason-bought Concession of the Usurper *Phocas*, they at last drew their Necks out of the Collar, and set up for *Supream* in all and over all, Claiming an Headship over the Church, which Christ himself never pretended to; for as *Head of the Church* he never exercised any *Temporal Power*, neither gave any such, either by *Legacy* or *Commission*, to his *Apostles*, or any of their *Successors* for the first *five* or *six* Centuries: For the Donation of *Constantine* is a meer *Chimara*, and, if allow'd, of no *Divine Authority*; but as it was made
by

by one Emperour, so may upon occasion, be Revoak'd by another; at least ought not by any means to be made use of to the Prejudice of their Great *Donor's* Successors. And as for the Story of one *Universal Head* of the *Church*, beside *Jesus Christ*, 'tis a thing never heard, nor thought of, in the *Primitive Times*, of no Use, or Advantage, much less of any Necessity, for the Peace of the *Church*. We know, the *British Church*, here in our *Country*, had no manner of Dependance on the *Pope of Rome*, or any other *Foreign Bishop*; Nor has any *National Church* any need to be subordinate to any Power, but their own; if they be free in their *Secular Condition*. When all the *Christian World* was under one *Secular Lord*. there might be some Pretence of a like *Oeconomy* in the *Church* too; But what Reason is there, for many *Churches* to be United, as they call it, in *Subjection* to any one *Head*, of a different *Nation*, and very likely of a different *Interest*, from them all; when 'tis evident, that *Subjection* is not so proper to *Unite*, as *Brotherhood*? And thus all the *Christian Churches* in the
World

World weré, and are, and must be *United* to one another and all together, by a Brotherly and Friendly *Communion* and *Correspondence*. But yet it was, and is, and ever will be, lawful, for *different* Nations to differ in their *Ceremonies* and some times in their *Opinions*, as the Churches of the *East* and *West*, did formerly. We find all the Antient Bishops calling one another Brethren, and particularly St. *Cyprian*, as often as he mentions Pope *Cornelius*, calls him by no other Name, than that of *Brother*. But as for *Stephen*, the Successor of *Cornelius*, he does not only make him but equal to himself and other Bishops, but often attacks him more roughly, sometimes upbraiding him with *Pride*, and sometimes with *Ignorance*. The Council of *Carthage* forbad, That any should be called a *Chief* or *First* Bishop. And we find the Antient Bishops of *Rome* content with the Name of Brother; and **Gregory* the Great, in Opposition to *John* of *Constantinople*, who first put in Claim to be *Universal* Bishop, does not say, that he invaded a Right and Title belonging to himself; but stiffly maintains

*Gregor.

M. 4.

Epist. 34.

35. 76.

78. 80.

83. 86.

tains, that the very * *Title* it self is *Pro* * *vid.* Be-
fane and *Sacrilegious* and *Antichristian.* de Histor. Sammes
 But neither Bishop of *Constantinople*, Britannia
 nor Bishop of *Rome*, did ever make a- Illustrat.
 ny other Ground of their Pretence to Calvini
Primacy, or *Universality*; but only be- Instit.
 cause they were Bishops of the Imperial l. 4. c. 1.
Cities. The Claim from *Peter* was Graſcome
 not so early thought on; and if so, his Answer,
 perhaps the Bishop of *Antiochia* might &c. p. 117.
 have made the best Pretence. Nothing to p. 126.
 is more antient, in behalf of the *Ro-*
man Bishops, than that Decree of the Sy-
 nod of *Nice*, whereby the First Place
 among *Patriarchs* is given to the Bishop
 of *Rome*, and he is Commanded to
 take Care of the *Suburbicarian* Churches.
 Where the Council does so Compro-
 mise the Matter between Him and o-
 ther Patriarchs, as to assigne to each
 of them their distinct Limits; yet,
 surely it makes him not the *Head of all*;
 but only *One* among the *Chief*. In that
 Council there were present *Victor*,
 and *Vincentius*, in the Name of *Ju-*
lius, who then sat in the See of *Rome*;
 and yet they had but the *Fourth* Place.
 If *Julius* had then been acknowledged
Head of the Church, would his Legates,
 think

think you, have been content with the *Fourth* Rank? Would they have suffered *Athanasius* to have Presided in the Council, where the Form of *Hierarchical* Order ought in especial manner to Shine? Nay in the General Council of *Aquileia* it self, which was held in *Italy*, the Bishop of *Rome* had nothing to do there; but St. *Ambrose* Presided, whose Authority with the Emperor was more Notable. But there is no mention of the *Roman* Bishop there; so that, by St. *Ambrose's* Eminence, the See of *Milan* at that time Eclipsed that of *Rome*.

When the *Eastern* Churches were disturb'd and divided by the Factions of the *Arians*, under *Constantius* and *Constans*, the Sons of *Constantine* the Great, and *Athanasius*, the Prime Defender of the *Orthodox* Faith there, was driven from his See, this Calamity forc'd him to go to *Rome*; that by the Authority of that See, he might as well repress the Fury of his Enemies, as also confirm the *Orthodox* under their Persecution. He was honourably Received by *Julius*, then Bishop, and obtained a Defence of his Cause by the
Western

Western Churches. So that Good Men, who wanted mightily a Foreign Assistance, when they found so present a Support from the Church of *Rome*, freely allow'd her all possible Authority. But that was no more, than that her *Communion* was highly Magnify'd, and it was held a Reproach to be Excommunicated by her. After that, Wicked and Heretical Persons added wonderfully to her Strength, by flying to her, as their Sanctuary, so to evade the Lawful Power of their own particular Churches. Hence, if a *Priest* was Condemned by his Bishop, or a Bishop by the *Synod* of his own *Province*, they presently Appeal'd to *Rome*. And the *Roman* Bishops admitted of these Appeals, more greedily, than became them; because it appeared to infer a sort of Extraordinary Power; and therefore they freely intermeddled in all such kind of Matters. So when *Eutyches* was Condemn'd by *Flavianus*, he presently made his Complaint to Pope *Leo* of the Injury, he pretended, they had done him. And he, without any delay, undertook the Patronage of an ill Cause, no less ambitiously, than

M rashly,

rashly, and severely Chode with *Flavianus*, as if he had Condemned an Innocent Man, without Examination: and by this his Unseasonable and Unreasonable Pragmaticalness, he gave occasion for the *Eutychian* Heresy to spread and Confirm it self.

This Mischief often happened in *Africa*; for when any Villanous *Schismatick*, or *Heretick* there, was Cast by the ordinary way of Judgment, he presently fled to *Rome*, and loaded his Judges with heavy Calumnies: however the *Roman* See was ever Ready to Interpose, let the Person, or Cause be never so Black; which is their constant Practice to this Day, on which Account the *African* Prelates were Obligated to Ordain, That none should Presume to Appeal beyond Sea, on Pain of Excommunication.

* A. D. 418: In this Council of * *Carthage*, consisting of 217 Bishops, when *Zosimus*, Bishop of *Rome*, Claim'd a Right to Receive *Appeals* from all Parts of the World, and pretended to found that his Claim on a Canon of the *Nicene* Council, the Fathers carefully Debated the Matter, and having Perused the

the Original Copies of the *Nicene* Council, whereby the Untruth of his Claim was Discover'd, they Wrote sharply unto him, not to Meddle any more with their *Provinces*, nor to Admit into his Communion such, as they had once *Excommunicated*; letting him know, that he had nothing to do in their Causes, either to Remove them to *Rome*, or to send *Legates* to hear them at Home: and that this Pretence of his was expressly against the *Authority* of the *Nicene* Council.

How often the same thing has been forbid by the Kings and Queens of *England*, will abundantly appear in our Histories; the like may be said of *France* and the *Empire*, and other *Roman-Catholick* Princes; who, tho' they have not been so happily *Con-
ragious* to fling off the *Papal* Yoke, as *England*, Blessed be God, has done, Yet many times have Contended with the *Pope* against the *Appeals*, which their discontented Subjects have made to *Rome*, and about the Rights of their * *Regalities*; against † *Provisions* also, and other abusive *Encroachments* innumerable.

*Vid. Dr. Burnet of the Regalities of France.

† Vid. my History of King Edward III.

l. 1. c. 21. §. X. fol. 273.

Now &c.

Now let us Address our selves to the *Conscience* of our Adversaries, whether *Dissenters* or *Papists*, and in the Bowels of the Meek *Jesus*, the Lord of *Love* and *Truth*, Conjure them to *Consider* seriously on these Things, and to Examine themselves, whether they do not rather bring *Cavils*, than real *Objections*, against the Church of *England*; and then whether they think it Safe, or indeed but Tolerable, for them, on such slight Grounds to Rend the Seamless Garment of *Christ*: And the Lord give them all Grace to Prefer *Peace* and *Truth*, and *Unity* above all *Worldly Interest*. Again, I Pray, that they would fairly *Consider* these Matters, and that it would Please the Lord, who is the Only Head of his Church, to give them *Understanding* in all Things, tending to their Salvation. Amen.

28 MR 59

*Gloria Deo in Excelsis ! Pax in Terris,
Hominibus Bonæ Voluntatis !*

THE

THE
CHARACTER
OF AN
Honest Man.

AN *Honest* Man is only and properly a Man; all others are *Changelings, Monsters, Beasts, or Devils.* He is the best *Musician*; For his *Tongue, Thoughts, and Actions* Constitute one just *Harmony.* He is the best *Grammarians*; for he commits no *Solæcisms* in *Morality.* He is the best *Divine*; for he *Lives,* what others *Teach.* He is the *Wiseſt* Man; For by his *Policy* he *Obliges* Heaven, *Secures* himself, and *Profits* those, that Deal with him; Beside he *Hates* all Vice, as being the highest *Folly.* He is the *Richeſt* Man; For a *Good Conscience,* which he always keeps, is the *Choicest Treasure.* The *Strongest*

est Man ; For true *Honesty* can never be *Conquer'd* with *Threats*, or *Promises*.

He is a *True Friend*, and a *Charitable Enemy*, a *Loyal Subject*, a *Good Husband*, a *Tender Father*, and a *Kind Master*. His *Body* is *Diaphanous* ; for his *Soul* is *Visible* ; nor is his *Heart* *Confin'd* to his *Breast* alone, but is *Apparent* in his *Tongue* and *Visage* also. He is never *Deceived* ; but by too charitably *Mistaking others* for himself. He scorns to take *Advantage* of another's *Weakness*, and had rather be *Accounted* a *Fool*, than *Proved* a *Knave* ; because he reckons *Honest Simplicity* to make nearer approaches to *Wisdom*, than *Subtle Fraud*. He not only avoids *Evil*, but the very *Suspicion* of it, if it may be ; and tho' he has really more *Credit*, than all the *World* beside, yet he is hardly ever *Indebted* to any : However he *Pays*, as soon, as he can, without the *Importunity* of a *Dun*, or the *Charm* of a *Bond*, or *Obligation* ; especially, the *Poor* he *Pays*, if not beforehand, yet be sure, as soon, as his *Work* is done. He is a *Son* of the *Church*, except it be *Erroneous*,

roneous; and a *Servant* of the Law, except where *Iniquity is Established by a Law*.

He may be Accus'd by *Malice, Mistake, or Ignorance*, but he Pardons his *Accuser*, nor will *Recriminate*, however truly he may; being in the mean time *Content* with the present *Attestation* of *Conscience* and the future *Proof* of Time. What is *Bad*, he *Condemns*, as well in *himself*, as *others*: What he *Condemns*, he *Loaths* to Hear; what he *Loaths* to Hear, he will not Talk of; and what he will not Talk of, he Dares not Think of.

He *speaketh Ill* of no *Body*: Not of the *Good*, out of *Equity*; not of the *Bad*, out of *Charity*: But where he hears any one *Discommended*, he *Remembers* what is *Commendable* in him; and if he knows nothing of that Kind, *Pities*, not *Insults* over him: For he Reckons it his own Shame, to Discover his Brother's *Infirmity*; notwithstanding, in Secret he can both *Advise* and *Reprove*, as a *Friend*; yet, if *slighted*, bears *patiently*, as a *Christian*: Nor are his *Prayers* deny'd them, who

who deny to Admit of his *Counsel*, or *Hate* him for it.

He may *Receive* an *Injury*; but he cannot *Revenge* it: He may *Repent* a *Promise*; but he cannot *Break* it, tho' he *Loses* by it.

He is *in* the *World*, and yet *Lives without* the *World*; He is counted *below* the *World*, and yet is *above* the *World*: He is not of the *World*, and yet is a *World* to himself. He is *Pure* and *Defecated*, as *Fire*: He is *Calm* and *Serene*, as *Air*: He is *Supple* and *Smooth* as *Water*; as *Humble* and *Fruitful*, as *Earth*. When he seems to be in *Hell*, *Heaven* is in him; and the *Lower* he is *Laid*, the *Higher* he *Rises*. His *Losses* *Enrich* him: His *Afflictions* *Rejoyce* him: His *Torments* *Comfort* him.

What he *Gives* to others, *Redounds* to his own *Profit*. He had rather *suffer* much *Evil*, than do *any*; for he *Counts* no *Evil*, small or little, because the *Least* is against *Truth* and *Goodness*. He *Espouses* *Naked Virtue*, without *Enquiring* into her *Portion*, and *Loves* *Honesty* without *Interest*; and as his *Life* is *Innocent*,
and

and Profitable, his Death is Easy and Comfortable.

No Harm can Reach him: No Fear can Dismay him: No Envy can Foil him: No Flattery Abuse him: No Pleasures Entice him: No Condition Afflict him: No Enemy can Hurt him. He is the Gift of God, the Treasure of the Common-Wealth: The Joy of Poor Men; the Love of Good Men, the Shame of Bad Men, the Flower of Paradise and the Devil's Poyson.

God is his Father; Religion his Mother; Truth is his Friend; Chastity his Companion; Justice his Practice; Honour his Reward; Sincerity his Wife, which he Loves above all Others: His Children are Complacency, Good Humour, Love and Confidence: His Brethren and Kinsfolk, Angels and Good Men: Hypocrites are his Antipodes; the whole Creation is his Servant; Sin and Devils his Slaves.

His Diet is Temperance and Sobriety; His Apparel is made of Necessity and Decency: His Trade is Peace-making, and Plain-dealing: His Study is Forgiveness and Contentment: His Estate and Patrimony, Eternal Felicity.

N

He

(38)

He is as *Firm*, as a *Rock* ; as *Bold*,
as a *Lion* ; as *Mild*, as a *Lamb* ; as
Wise, as a *Serpent* ; as *Harmless*, as
a *Dove* ; as *Constant*, as a *Turt'le* ; as
Rare, as a *Phœnix*.

*Rara Avis in Terris, Nigroque si-
millima Cygno.*

28 MR 59

FINIS.
